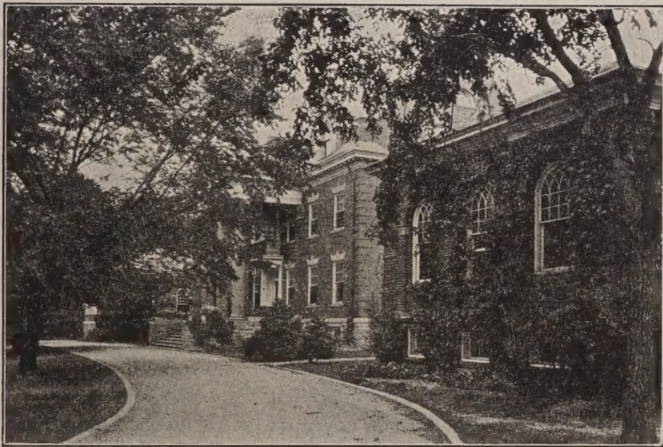


REFORMED CHURCH MESSENGER

ORPHANS' HOME NUMBER

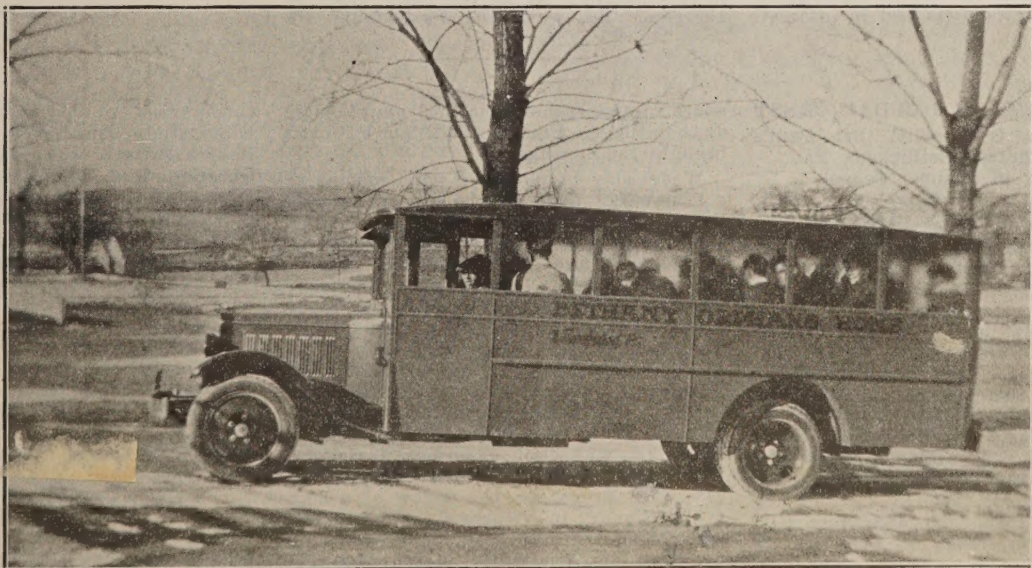


The Administration Building and Chapel—St. Paul's, Greenville, Pa.



Class Confirmed July 12, 1931—Hoffman, Littlestown, Pa.

"Of such is the Kingdom of Heaven"



Transportation Bus, Bethany Home, Womelsdorf, Pa.

PHILADELPHIA, AUGUST 20, 1931

ONE BOOK A WEEK

WILL AMERICA BECOME CATHOLIC?

On November 10, 1889, Archbishop Ireland, preaching in Baltimore, said: "Our work is to make America Catholic. If we love America, if we love the Church, to mention the work suffices. Our cry shall be, 'God wills it' and our hearts shall leap with Crusader enthusiasm." Ever since then the slogan, "Make America Catholic" has been heard from every pulpit and every pen in the Catholic Church. So set has the Catholic Church become upon this mission that Mr. John F. Moore, well known for his research work in the Y. M. C. A., has made a careful survey of the position and progress of the Catholic Church in the United States in an endeavor to find the answer as to the probability or possibility of this country ever becoming Catholic. His book: "Will America Become Catholic," just published by Harper and Brothers, makes tremendously interesting reading and is full of the most valuable information. Indeed Mr. Moore piles up the facts and largely lets them speak for themselves, although he naturally draws conclusions from them as he goes along.

Mr. Moore is, of course, a Protestant, but he writes in most impartial and sympathetic vein and there is not the slightest trace of that narrowness and bigotry that makes so much of what is said—on both sides—in Protestant-Catholic controversy—absolutely worthless. As a matter of fact, Mr. Moore draws almost all his facts and figures from Catholic sources and if they all point to the conclusion—as they do—that there is not the slightest possibility of America being made Catholic and that Catholicism is having a very hard struggle to retrieve losses, no one can turn on Mr. Moore and say that he has made out his case from prejudiced sources or Protestant misrepresentations.

After a study of the claims of the Catholic Church to be the one and only universal Church and therefore, by duty, bound to win all nations and peoples to its fold and after a survey of the situation of the Catholic Church in the United States today, both in numbers—a very difficult thing to get accurately because of such wide disagreement among Catholic statisticians themselves—and in influence, Mr. Moore turns to the forces making for continued loss in numbers and in interest.

First of all is the tremendous decline in immigration from Catholic countries. The phenomenal growth of Catholicism in this country was almost entirely due to immigration. From Ireland, Italy, Poland and Austria her children came in hordes. Now hardly any are coming from those countries and the Church must look to the same sources to which Protestant Churches look, namely, children, conversions and revival of interest among the lapsed members. And since these sources of supply are always more productive in rural than in urban regions, the Protestants, who greatly outnumber the Catholics in the rural sections—the Catholic Church is a city Church—have the advantage.

When it comes to the question of influence, too, in all departments of public life, the Protestants have the advantage because of a married ministry. The ministry is, on the whole, the most cultured group in American life and the thousands of Protestant ministers are giving to the Protestant Churches and the country at large thousands of children who become our leaders. (If any one is inclined to question this statement let him turn to an article by my former colleague on "Christian Work," Henry Strong Huntington, in the "Philippine Observer" for March, 1926,—quoted by Mr. Moore, by the way,—and read his figures. Here is the most significant paragraph for us: "It took forty-eight thousand workmen's families of 1870 to produce one person in 'Who's Who' in 1924: five thousand skilled workmen's families; three thousand farmer's families; a thousand business men's families; almost as many physicians; but it took only twenty-four minister's families to produce one. In some denominations it took less than ten families.") The Catholic Church, with its many thousands of celibate priests, stands a very poor chance of keeping up with the Protestants in producing leaders in public life—at least so long as most of the culture in the country is confined to the clergy.

When it comes to building up the membership, however, the Catholic Church has the advantage. Protestants are having smaller and smaller families. Gradually they are endorsing birth control and that means even smaller families. The Catholic Church is fighting birth control with all its power. It puts it in the same class as abortion. So, while the Protestants are

having smaller and smaller families the Catholics increase and multiply. (Mr. Moore, however, calls attention to the fact that many Catholics are practising birth control in spite of the ban upon it by the Church. Yet, upon the whole, the Catholics are multiplying faster than the Protestants and the Church is calling the attention of the faithful to the opportunity they have here gradually to beat the Protestants in numbers as they more and more resort to birth control.)

After calling attention to the fact that mixed marriages and leakages from the Catholic Church on the part of the Italian immigrants, many of whom seem to forget their Church upon arrival here, Mr. Moore devotes three or four concluding chapters to a survey of the various methods the Catholic Church is strenuously pursuing to offset the decline in membership and to add to its membership. These are very interesting chapters and many will be surprised to discover how thoroughly organized this campaign is and how extensively it is being prosecuted. Certain groups, made up of the most able speakers and writers, are set aside to devote themselves purely to evangelism and propaganda. The most outstanding group is that of the Paulist fathers. These priests are specially trained to preach to Protestants. They publish innumerable tracts and books written especially for Protestants. Other groups of priests are set aside as "missioners" to revive the faithful and hold special missions in all the Churches. Groups of laymen are also engaged in carrying on this propaganda. The Knights of Columbus is the most conspicuous example. They spend thousands of dollars annually in distributing literature. Catholic hospitals and schools, both of which receive thousands of Protestants into their care, are fruitful sources of converts. Also a very extensive campaign is being carried on among the negroes. No effort is being spared to add to the membership of the Church. Mr. Moore is convinced, however, from his thorough study of the whole situation—and the facts seem to bear out his contention—that the Catholic Church is not making any progress toward "making America Catholic" and Protestants have no reason for fear.

Frederick Lynch.

C. E. CONVENTION AT CEDAR CREST By Miss Lula O'Donnely, St. Paul's Reformed Church, Bethlehem, Pa., Instructor in Summer School

The 37th annual convention of the First Moravian Christian Endeavor Union opened formally on Monday, July 20, at Cedar Crest College for Women, Allentown. The convention theme was "Greater Things." About 150 delegates from Pennsylvania, New York, New Jersey and Maryland were housed on the campus in the spacious dormitories. The total registration reached almost the 300 mark. The convention sermon was delivered by Rev. E. C. Stempel of the First Moravian Church, New Dorp, N. Y. Tuesday morning found the delegates eager to share in the conference prepared for them by capable conference leaders. The delegates were altogether responsive, ready to drink in all that their leaders gave them. The conferences were well attended each day. Dr. Charles H. Rominger, of Cedar Crest, was the dean of the school. The Endeavorers had a real treat in store for them. The Tuesday evening meeting was held out-

doors in the spacious natural amphitheatre of the college. President William F. Curtis brought the message.

Wednesday brought the same routine of conferences. The afternoon was devoted to organized recreation. In the evening, Rev. Fred Trafford, police commissioner of Bethlehem, gave an inspirational address on "Christian Citizenship." Thursday morning again found the delegates ready for hard work in the class rooms. The afternoon included sight-seeing through the historic Moravian buildings in the city of Bethlehem. Other spots of interest were visited. The evening was devoted to missionary addresses. Mrs. H. B. Marx, of Nazareth, widow of a former missionary to Tibet, gave an illustrated address. Mrs. Carl Bregenzer, the widow of a martyr missionary in Nicaragua, who just met a violent death there a few months ago for the cause of Christianity, presented a very gripping challenge to young people to enter the mission field.

The session on Friday found the young folks as eager to drink in all they could as they were on the first morning. The

conferences proved very popular. The Bible study conference conducted by Dr. Robert Fritsch was greatly enjoyed. The Question Box conducted daily by Rev. Byron K. Horne, Bethlehem, was also an important feature. Other conferences were Junior Materials and Methods, Miss Hilda Applebaum; a study of the Adolescent, Rev. A. Van Saun; Program Building for Senior and Intermediate Societies, Miss Lula O'Donnell; The Crusade on the Frontier, Mrs. James N. McDowell; What Shall I Do with My Life?, Dr. Charles H. Rominger; Training the Devotional Life, Rev. A. W. Schattschneider.

THE ANNUAL SUMMARY OF THE SYNOD OF THE POTOMAC FOR THE CALENDAR YEAR 1931

The 5th Synod to supply all data for summarizing its statistics for 1931 was the Potomac. Its reports were received as follows: Jan. 24, Carlisle; Feb. 21, Baltimore-Washington; Feb. 28, Mercersburg; Mar. 12, Juniata; May 15, Zion's and

(Continued on Page 27)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

ANNIVERSARY DAYS

When the harvest season is nearing its ending and the orchards are hanging heavy with their ripening fruits, our thoughts turn, quite naturally, to our Orphans' Homes and their annual anniversary gatherings.

Our Church rejoices in the possession of five well established and praiseworthy Homes, into which are gathered more than five hundred children, and where their temporal and spiritual wants are well supplied. All honor to the friends who have made these Homes possible, and all honor to the men and women who have given so largely of their lives in sustaining the strength and usefulness of these Homes. Thousands of the parents and friends of these boys and girls will have their hearts gladdened, and will cheer and gladden the hearts of these children, when they gather to greet and entertain one another on their anniversary days.

Well do we remember "The Circus" rehearsal that we witnessed at St. Paul's Home several years ago. About 25 of the smaller children stood awaiting the signal "to go." Then the piano struck up a lively tune, and in a moment's time all was commotion. It was better than a 3 ring circus. Horizontal bar, trapeze, living wheel-barrows, marches and other movements kept one busy watching, until the music ceased and the rehearsal was ended.

The MESSENGER is always glad to bring to its readers its annual presentation of these Homes. Through pictures and written stories we tell each year of the work and the needs of our Orphans' Homes. We are quite sure that among the many Institutions of our Church, there are none that appeal more strongly to the hearts and purses of our Reformed people, than these five Church Homes.

Our Church is to be congratulated upon the splendid support that is given to these Homes in which her orphaned children are carefully trained and well nourished.

—A. M. S.

* * *

FOSTERING SUPERSTITION

Under the title, "Saint Christopher as a Vote Getter," the *Christian-Evangelist* comments thus tersely on the recent letter of a candidate for the Presidency of the United

States: "Governor Franklin D. Roosevelt, the public press informs us, has come out in a letter to a Roman Catholic priest commending the blessing of automobiles as a means of increasing public safety. We have not the slightest idea that the Governor really believes in this particular brand of magic, but he doubtless thinks it convenient to express his approval of any harmless practice which may conceivably bring him votes. No special damage is done to anyone when a little holy water is sprinkled on an automobile, but the idea that this process has anything to do with preventing accidents is a little too naive for the present century. In our judgment, the Governor would have done better to have said nothing. It is perhaps unwise to antagonize superstitions when there is no necessity for so doing, but there appears to be a real responsibility not to approve the things in which we do not believe. It is the tragedy of all democracies that political leaders in the body politic so frequently feel compelled to stultify themselves in order to secure the votes of the groundlings."

As we share in the Protestant view concerning the efficacy of "holy water," we sympathize with the rebuke to politicians who are willing to foster superstitions in order to win votes for themselves. But in the face of the rapidly increasing menace to human life, we have the feeling that the motor car certainly needs some sort of a "blessing" in order that it may become more of a blessing and less of a Juggernaut of destruction. In its use it might well be dedicated by fervent prayer to serve with safety rather than speed, with sanity rather than selfishness. The time is at hand when those who assume the responsibility of driving these cars must be held to a stricter account. The Governor of New York is probably entitled to the benefit of the doubt that he meant to express faith in the protective value of the "holy water". We hope he rather had in mind the idea that the dedication by prayer of an automobile to its intended use might reasonably be expected to make the owner of the car more serious in his purpose to use it with due regard to the rights of others and the welfare of society.

* * *

WHY NOT STOP AT A CHURCH?

The *Reading Eagle*, which has given so many valuable hints on its "religious page" to Church workers of all de-

nominations, again puts us under obligations by this common sense appeal to those who are out automobiling on Sundays: "Church pews are now on their Summer vacation and not one of them is satisfied. They want to keep on doing their duty. Not one works overtime even in the busy season, so they do not feel a rest is necessary. Lovely days, call of the country roads and the lure of speeding automobiles prove a greater attraction to many than comfortable pews. Some people who miss services in their own house of worship can be found in another that appeals along the highway. There are now as many machines in front of country Churches as carriages in former days. Here is a great opportunity for rural Churches. Attendance dwindling in the towns, city people are beginning to hear messages delivered from country pulpits. More would be there if city people were given real invitations and told the location, denomination, how to get there and what they would hear. This suggestion is worth a trial. The advertisement might cost a few dollars, but would be made up by larger attendance. One Berks Church has a large sign along a much-traveled highway. It shows a picture of the fine edifice and how to get there. The appeal gets results. People are idle against their will. The same holds good of pews. We cannot do without work, and Churches cannot do without worshipers. Pews have more to give than they get. Always there and always ready to give ease and comfort to people benefited by the sermon and delighted with the singing. During these Summer days it is cool and comfortable in a pew and torrid outside. That, in itself, should be an appeal hard to resist. We mortals want vacations, but pews do not. They are willing to be worn out by constant use. Christianity and its agents are like gold, becoming brighter by constant use. Which will it be tomorrow—in a pew or an automobile seat? *Why not use one to go to the other, and thus enjoy both?*"

All of this serves again to remind us of what our old friend, Dr. A. Carl Whitmer, used to say: "Some automobiles are Christian, and others are un-Christian; the former kind take people to God's House, the latter kind keep them away from God's House."

* * *

"RESCUE THE PERISHING"

Our Memory Hymn for September is so familiar to many of our readers that it will require little effort on their part to commit it to memory. Its author, Fannie Jane Crosby, was one of the most prolific writers of Gospel Hymns during the past half century. She lost her sight during her infancy, but her spiritual vision was in no wise dimmed. Many of her years were spent in the service of her Master and of her fellow-men.

For quite a period she was a devoted worker in the Bowery Mission, New York City. It is said that many of her hymns were inspired by her experiences in this Mission. Relating the circumstances attending the writing of this hymn, she said, "I recall the period of more than sixteen years ago when it was my privilege to be a humble worker in the Bowery Mission. The world is still, and I am holding communion with the past; sweet, hallowed communion, carrying me back to the fervent heartfelt testimonies of those who, evening after evening, told of the peace flowing like a river which had entered their stained lives, had washed away their sins, and made them clean through the precious blood of our Lord's atonement. One evening a man for whom we had been praying, said, his face radiant with joy, 'Now I can meet mother in heaven, for I have found her God.' That night I wrote my hymn, 'Rescue the Perishing.'" The tune for this hymn was written by William H. Doane, who is also the writer of many other tunes composed for Fanny Crosby's hymns.

Let us not only commit this hymn to memory, but let us sing it in our lives as well as upon our lips. Let it become a challenge for our loyal service in behalf of our fellow-men. Let our hands go out to save the multitudes that are being "crushed by the tempter" and who need the touch of a sympathetic heart as well as a helping hand.

—A. M. S.

FACING THE FACTS

In the old days courtiers, lackeys and court jesters were employed to keep evil tidings from the King. It was deemed a duty to prevent anything unpleasant from reaching the royal ears. In democratic America a similar idea became the vogue. A nation of fun-chasers became in a sense devotees of the idea that, in order to have a good time, you must forget all that is difficult or unpleasant, become deaf to the voices of need and suffering around you and cry: "On with the dance!" A prominent woman complained that the unpopularity of her pastor was due to the fact that he rarely forgot the anguish and distress of sinful humanity and was always challenging himself and others to do something about it. "If only he could unbend and talk about pleasant things," she lamented, "we could put up with him; but, alas, he always seems to have a new cause on his heart to appeal to our sympathies and make us feel uncomfortable." That sort of thing was doubtless very annoying to those who were at ease in Zion and whose consciences were falling into deeper and deeper sleep.

The comparative adversity and economic insecurity of more recent months has helped to awaken some people to the folly of the above noted philosophy of cushions and rose water. Realities stern and grim have borne it in upon multitudes that serious thinking, the facing of unpleasant facts and the willing ministry of those who care in behalf of those who are in need and in pain, is not only a basic necessity of life, but is actually *the only road to peace and to power*. As that devoted soldier of the common good, Miss Jane Addams, has forcefully put it, "Nothing so deadens the sympathies and shrivels the power of enjoyment as *the persistent keeping away from the great opportunities for helpfulness and a continual ignoring of the starvation struggle which makes up the life of at least half the race.*"

To make our lives a *daily expression of love* will mean the facing of many difficult, disagreeable and dangerous facts, but it will not rob us of happiness. Rather it will increase our capacity for joy and magnify the true satisfactions of our human experience. Let us thank God for the calls to usefulness which come to us in the inevitable challenges of every day. In the words of President David Starr Jordan: "Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and *now is our time*. This we know; it is a part of *love*, not cynicism. It is for us to express love in terms of human helpfulness."

* * *

AFTER NINETY YEARS

The *Philadelphia Public Ledger* runs as a daily feature a column of items culled from its pages in the long ago. On Aug. 7 these interesting items were reprinted under the heading, *Ninety Years Ago Today*:

"Hardships of the operation of the late act of the Mayor in enforcing the old Sunday law" had so "disgusted * * * our enterprising fellow citizen, Joseph Glenat," that he had "concluded to dispose of his Chestnut street line of omnibuses."

The Jefferson Society posted handbills offering \$10,000 reward "to any rum-seller for production of the most wretched beggar he has made within the last ten years."

A news note labeled "Glorious News from Europe," advised "the Paris fashionables have discarded the use of corsets," upon which it was remarked, "The female world can now breathe freely."

Verily, the world's problems may change in form, but in substance how much alike they remain! There are in every generation opponents of the Sunday law and rum-sellers producing wretched beggars—and as for corsets, well, perhaps the less said the better.

* * *

A DARK PLOT

One of the most ludicrous jokes of the year is the attempt of a Negro attorney to muzzle Amos 'n' Andy on the

ground that their famous radio sketches are a "reflection" on a race of people "who believe they are doing a little better than Amos and Andy are doing with the Fresh Air Taxicab Company, Incorporated." Such an attempt is as unwise as it is silly. Do the broadcasts of these favorite comedians tend to lower the reputation of the Negro race, because the human qualities of some of its representatives are set forth in the spirit of fun? Well, hardly. It is safe to say that the lovable Amos wins more friends than the lazy and egotistic Andy can destroy. The attempt has significance for a religious journal because it again stresses the value of a sense of humor, with which it is supposed most Negroes are particularly well supplied. Whatever the faults of the Jews may be, you can say for them that for the most part they never object to an exhibition of Jewish idiosyncracies, and enjoy jokes on their own faults and foibles as much as anyone else possibly could. They have this mark of greatness—they are able to laugh wholeheartedly at themselves. But probably this effort will turn out to be a boost; it may reveal that these particular sketches are objected to because they are so true to life. Or perhaps Brother Crawford's militant wife is back of this protest. Anyway, it looks like a dark plot!

* * *

SIN

It is a little word of only three letters, but there is no other word in the English language that so thoroughly answers the question, "What is wrong with the world?" as this little word "SIN". Here we can put our fingers right on the thing that is ruining lives, wrecking homes and making havoc of character. Sin entered the world when man set his will against the Father's will, and when the Father said, "Thou shalt not," man said, "I will."

Sin is that which is and ought not to be. Sin approaches us dressed in fashion's garments, and adorned with all the allurements that art and science can devise. Sin is saying to the youth of today—and to many of youth's parents—"My name is not sin, my name is freedom. I am liberty. I am personal privilege. Follow me and you can go where you please, say what you please and do what you please; and just remember that as you become my devotee, I am not sin!"

Sin has servants, ambassadors, standing in the market places, in our alleys and on our street corners, who are telling flaming youth that sin has no reality; that sin, so-called, is a child of the imagination without any real presence—and there are many folks who listen to and seem to believe the things that these wicked ambassadors are telling them. Mark you, sin has reality. Sin is a disease, a deadly moral and spiritual cancer, a leprosy for which there is only one healing specific, and that is, *the touch of the nail-pierced hand*. The eternal Father knew that it was sin that broke the chain of holy fellowship, the chain that once bound heaven and earth together in a harmony of peace and good-will. Our Lord Jesus recognized the presence and power of sin and He came into the world to destroy it. It was sin that nailed Him to the cross, and it is sin that is still nailing Him and His disciples there.

Throughout His public ministry the darkness deepened until the shadow of death encompassed him, and sin seemed to have triumphed. Life entered the realm of death and gained the victory. His victory becomes our victory when we learn to hate sin and hold a blessed fellowship with Him.

Our Lord Jesus is saying to the youth, the manhood and womanhood of today, "If you will turn from your sins, I will be faithful and forgive you your sins, and yours shall be the crown of everlasting life." Know ye not that "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord!" —A. M. S.

* * *

WE FIGHT FOR A WINNING CAUSE

"We are in for a stiff fight," said one of our most devoted leaders, referring to the days just ahead. As we gird up our loins during these warm months of compara-

tive lethargy and inactivity, in preparation for the new Church season, let us not be unmindful of the infinite resources behind us, no matter how overwhelming the odds against us may appear to be. When the prophet's servant at Dothan was in a veritable panic of fear, because of the apparent strength of the enemy, Elisha prayed, "*Lord, I pray Thee, open the eyes of the young man, that he may see.*" And when the Lord vouchsafed spiritual vision to the servant Gehazi, he saw that "the mountain was full of horses and chariots of fire round about Elisha." So shall we discover, if we trust and obey, that the forces of evil, even if they seem powerful and well-nigh irresistible, cannot prevail at last against Christ and His Church.

At the close of a Fourth of July oration in 1881, the Rev. Dr. J. Max Hark quoted the followning lines, which we may well make our own in these troublous and confusing times:

"Our fathers to their graves have gone;
Their strife is past—their triumph won;
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given—
The Light, the Truth, and Love of Heaven."

* * *

LORD AND KING!

If it were possible for us to visualize the everywhere presence of our blessed Saviour, what a different world this would be for all who have confessed Jesus Christ, Lord and Saviour!

In the book of the Revelation Saint John declares that "They who are with Him, called and chosen and faithful, shall overcome," . . . "*for He is Lord of lords and King of kings.*"

So often we fight our battles alone. So often we try to carry our burdens and our sorrows alone, and as a result we falter, we fail and too often we are overcome. We need to remember that the still, small voice can best be heard speaking to us when we are quiet long enough to listen and to hear Him.

Still more, if we felt His presence very near to us, in the hours that we spent in His house, we would return to the world with our faces glorified, and our hearts singing melodies such as the saints of God are wont to sing. Worship can be truly named worship when we become conscious of the great fact that we are in the presence of One, Who is worthy of our worship and adoration.

Is it not possible that too often we leave God's house empty and dissatisfied, because we entered His house unmindful of the presence of the One by Whom we have been "called and chosen to be faithful?"

It is related that when Queen Victoria was crowned, it had been arranged to close the coronation services with the singing of Handel's oratorio, *The Messiah*. The young queen was told that she was to remain seated, but the clergy, the nobles and the commons would stand. When the "Hallelujah Chorus" was begun, the young queen was visibly affected. When the great choir sang: "And He shall reign forever and ever," the tears were seen to trickle down her cheeks. When that great score, "King of kings and Lord of lords," stormed through the Abbey, she lifted the crown from her head, and rising to her feet, stood weeping in the presence of Him, Who was not only her King but her Redeemer.

So may we stand humbly in His presence, with our crowns of self-righteousness beneath our feet; while with loyal adoration we acknowledge Him our Lord and King.

—A. M. S.

The Parables of *Peto the Penman*

THE PARABLE OF THE DESK IN THE PARLOR

The Penman went acalling. A farmer's gate warned, "Beware of the Dog!" He heard the bark of the brute, but the chain seemed strong, so he mustered up his Courage and opened the gate. The kitchen door was open (it was January) and so was a kitchen window. Husband, wife, two boys and a girl were grinding horse-radish. "Every five minutes we go out on the porch to weep," said the father. "Thus I raise money to pay my notes in the bank. To pay the rent I peddle honey." He knows much about bees and contributes articles to a Bee Journal. He keeps only the best of bees. He has fitted out a room with a loom, and here he spends many an evening and sometimes almost an entire night in weaving carpet rag rugs and runners.

He took the Penman into the parlor while the rest of the family enjoyed one of its weeping spells out-of-doors. The

parlor looked like any other parlor among aliens. There was a glowing green rug, family portraits in gaudy frames, cheap Sears-Roebuck furniture, and a flat-topped desk with a desk light right in the center of the room. "Here I do my farming," said this Hungarian graduate of an agricultural school. "It pays me." The penman agreed, mentally, and it won't be long ere this farmer owns the farm he now tenants. We thought of one of our Farmer-Preachers of some decades back who, when asked how he managed to feed so many cows on so small an acreage, replied, "I farm this place on my desk." Yet, in this case every member of the family save the baby is prematurely old and tired—O, so tired! There is no initiative among them. The father does all the thinking and the planning. One Summer day we found all of the children in a field plucking out wild mustard. A three year old child sat between the potato rows, pulling mustard. The wife is a slave to maternity and work; the children are menials. Does it pay to farm from the desk if it means naught but labor and toil, and senility at fifty years of age? But no one has sense enough to rebel, not even the bees nor the watch-dog. The moral is, obviously, that there is a relentless way of "getting ahead" which causes both you and your household to fall behind.

Messages from Our Orphans' Homes



NEWCOMERS

INTO

THE

HOFFMAN

ORPHANAGE

FAMILY

THE GEORGE W. AND AGNES HOFFMAN ORPHANAGE, LITTLESTOWN, PA.

Rev. A. P. Frantz, Supt.

This year marks the 21st anniversary of the George W. and Agnes Hoffman Orphanage. From its humble beginning, this Orphanage has grown slowly and steadily until it is now a real Home for the dependent children of the Synod of the Potomac.

A brief history. On October 14, 1907, George W. and Agnes Hoffman deeded to the Synod of the Potomac of the Reformed Church in the U. S., two adjoining farms containing 192 acres and 36 perches of land. This property was "to be used for the purpose of an Agricultural and Household Orphans' Home to be known as The George W. and Agnes Hoffman Orphanage; the male children to be taught all kinds of general farm work and the female children general housework." The deed did not go

into effect until after the death of Mr. George W. Hoffman, which occurred Jan. 18, 1909. Mrs. Hoffman died April 4, 1920. The first meeting of the Board of Directors was held March 16, 1909. The first Board of Directors consisted of the following ministers and elders: the Rev. T. J. Barkley, D.D.; Mr. John L. Gerber; the Rev. F. S. Lindaman, D.D.; Mr. Oscar D. Gilbert; the Rev. Ellis S. Hay; Mr. George M. Conover; the Rev. E. Bruce Lytle; Mr. J. H. Maus; the Rev. C. S. Slagle, D.D.; Mr. C. S. Duncan; the Rev. A. M. Gluck, D.D.; Dr. H. M. Hartman, M.D. The first officers of the Board of Directors were: President, the Rev. T. J. Barkley, D.D.; vice-president, the Rev. F. S. Lindaman, D.D.; secretary, the Rev. Ellis S. Hay; treasurer, the Rev. C. S. Slagle, D.D.; superintendent, the Rev. J. Stewart Hartman. The George W. and Agnes Hoffman Orphanage was incorporated January 10,

1910, by the Honorable Court of Adams County, Pennsylvania. During the 21 years of the services rendered by the Hoffman Orphanage, the Board of Directors has had the following officers: Presidents, the Rev. T. J. Barkley, D.D., the Rev. Abner S. De Chant, D.D., and Mr. John L. Gerber. Vice-presidents, the Rev. F. S. Lindaman, D.D., and the Rev. Marsby J. Roth, D.D. Secretaries, the Rev. Ellis S. Hay, Mr. John L. Gerber, Mr. Paul C. E. Hauser, Ph.G., the Rev. Walter R. Gobrecht. Treasurers, the Rev. Calvin S. Slagle, D.D., the Rev. Samuel H. Stein, D.D., Mr. John C. Krebs. Four of the members of the Board of Directors, Mr. John L. Gerber, Mr. Oscar D. Gilbert, the Rev. A. M. Gluck, D.D., and Dr. H. M. Hartman, M.D., have served continuously for 21 years. The four ministers who have served as superintendents during the past 21 years were: the Rev. J. Stewart Hartman, the Rev. Andrew H.

Smith, the Rev. Sidney S. Smith and the Rev. A. P. Frantz. The Board of Directors adopted the cottage plan for the housing and care of the dependent children who had to be given a home, training and sup-

corn. The work on the farm is good training for the boys.

The social life. Our great aim is to make the life of our orphanage home-like and happy. The life of a dependent child is

sad enough, hence we provide many forms of Christian entertainment and trips to gladden and instruct our children.

New dining hall and apartment. For many years we were in need of a dining hall and kitchen. The rooms used in the past and at present are part of the girls' cottage. This has deprived the girls of rooms which are necessary for their comfort and welfare. Through the legacy of Miss Anna Bell Everhart, of Newport, Pa., we were able to build the much needed dining hall and kitchen. But we also needed proper housing and living rooms for our good cook and help. This need was met by the Ladies' Auxiliary of the Home. They kindly and cheerfully agreed to pay for the necessary apartment building which is part of the new dining hall building. This new dining hall and apartment will be dedicated at 2.30 P. M. on Anniversary Day, with an appropriate service.

Anniversary Day. Thursday, August 27, 1931, is our great Anniversary Day. All the children are planning, working and preparing for this joyous day in their lives. Through the gift of Mr. and Mrs. George W. Hoffman, the Church has taken into her care the dependent little ones bereft of parents and home and with a solicitous spirit has supported and trained many hundreds of dependent children during the past 21 years.

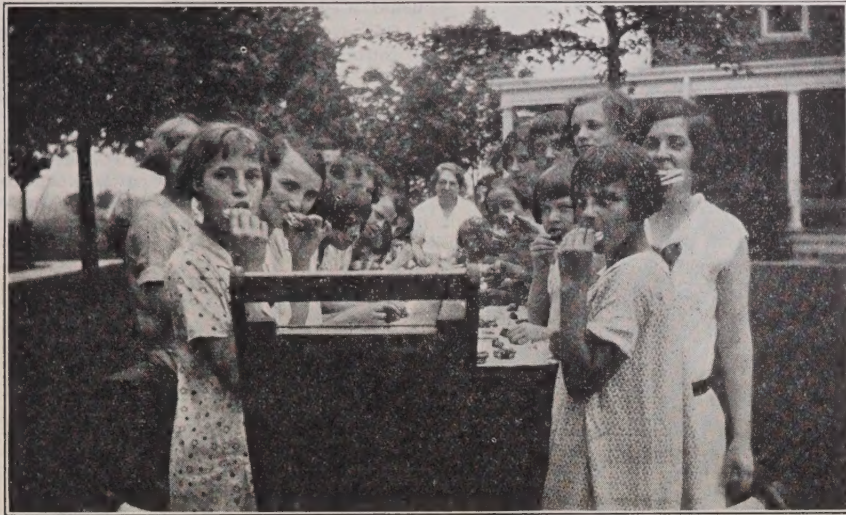
May the members and friends of our congregations always appreciate the services of consecrated men and women who like the Christ are taking the fatherless, motherless and homeless into their hearts, and may the sweet faces of the dependent boys and girls be the benign appeal for the prayers, support and legacies of the members and friends of the Church.

ST. PAUL'S ORPHANS' AND OLD FOLKS' HOME, GREENVILLE, PA.

Rev. A. M. Keifer, D.D., Superintendent
Prof. J. D. Pierce, Asst. Supt.

Rev. Dr. A. M. Keifer, our superintendent, was granted a leave of absence for a period of six months, March 1-Sept. 1. Dr. and Mrs. Keifer visited the Rev. I. G. Nace and family in Japan. Mrs. Nace is the only child of Dr. Keifer and the visit will bring untold joy and a lasting benediction to both Dr. and Mrs. Keifer and the Nace family. Dr. Keifer has given his undivided attention to the work of the Home for 22 years and the vacation granted him was a well merited one. We hope this vacation may bring to him a new lease on life which will enable him to continue his service as superintendent of the Home for many years.

During the year the Orphans' Home cared for 128 children. Last winter a number of our children were sick with the "flu," which was a real epidemic throughout the



Picnic on the Lawn

Hoffman

port by this Orphanage. Since the erection of the first cottage in 1910, the Orphanage has grown, been enlarged and made homelike and now has ten buildings devoted to the welfare of the dependent children of the Synod. On the farm we have a modern house for the farmer and his family, good farm buildings and equipment and a fine accredited Holstein-Friesian dairy herd which is of great value and credit to the Home.

Children. During the past two years we received 29 children and dismissed 11 children. From May 30, 1930, to June 1, 1931, we cared for 80 children.

Health. Our Heavenly Father blessed us with good health. All our children are healthy, growing, eat heartily and are happy. Our children are given regular dental care by a licensed dentist.

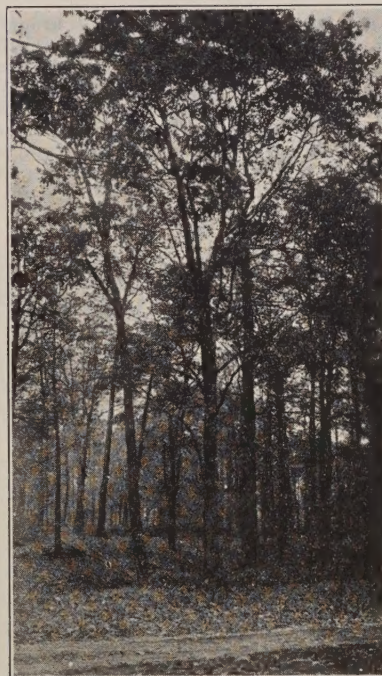
Religious training. Religious training is an important factor in our home-life. Daily morning and evening worship in our dining room, grace before meals, Church services, the Sunday School, the Christian Endeavor Society, the Girls' Missionary Guild, Catechization, the Church papers, Christian literature, and the precepts and example of our Christian employees aid our children in the building of Christian character and the conscious sustaining of their relation to God and fellowman.

School. The Hoffman Orphanage School has been made a part of the Public School System of Pennsylvania. All our children must attend all the sessions of the school term of eight months and also the supervised study periods in the evenings. The grades attained and the work done reflect commendable credit to the three teachers. The school building is modern and an architectural beauty suggesting cultural and educational realism and is a great credit to the Classis of Maryland and the Baltimore-Washington Classis, whose members paid for the erection of the building.

Psychiatric examinations. Through the aid of the Department of Welfare of the State of Pennsylvania our children are examined by trained psychologists and psychiatrists. Their reports to us give us valuable expert advice for the care and training of our children.

Our band. Our band of 24 boys under the direction of Prof. H. C. Stenger is a big factor in the social life of our Home and a great educational factor in the training of our boys.

The farm. Our early vegetable crops and the crops of grain were very good, but the lack of sufficient rain again means a greatly reduced crop of potatoes and



A Woodland Scene

St. Paul's



Some of our Prospective Nurses

St. Paul's

country. We are happy to report a complete recovery of the children and to our knowledge there are no defects from the disease. At present the health of the children is most excellent.

The new Play Room at the Home and the 2 additional School Rooms were dedicated

good apple crop this year. The cherry crop was abundant and the strawberry patch yielded more than a thousand quarts of berries.

The Old Folks' Home was established in June, 1927. During this brief time, covering a period of four years, the Home cared

of the East, Ohio, Northwest and Midwest contribute. Their thoughts of us through the year have been most encouraging. Through the financial depression we are being doubly cautious as to expense, though all activities such as music, high school, D. V. B. S. have gone on in their usual way.

One of our pictures shows a part of one of our valuable assets—the poultry yard. These biddies have been generous and persistent in their daily contribution to the Home. Our herd of 16 Holstein cows has been no less faithful. The general health of the family has been most commendable. Sixty-five boys and forty girls keep constantly reminding us that unemployed energy is dangerous because sooner or later



Looking for the Bird's Nest

St. Paul's

Oct. 9, 1930. These buildings were erected at a total cost of \$34,333.71, including furnishings. The new building supplies a long felt need. The Play Room proves a strong factor in the work of discipline, helps to develop the backward child and performs a blessed ministry in the physical, mental, social, and religious development of the children.

The schools have functioned well under the public school system of the State. This was an innovation with us, but the experiment proved most satisfactory. Two of our girls were graduated from the Hamot Hospital, Erie, Pa., in the nursing department. Two girls completed the high school course in Greenville. They will enter training for nursing in the Hamot Hospital this fall. The class which was gradu-

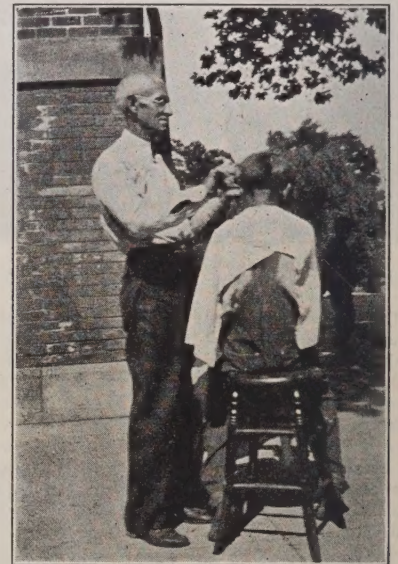
for 15 people. The Home has brought cheer and comfort to these people in the eventide of life and the work has shared in God's blessing and benediction. We trust the work will commend itself to the liberality of our people and that a more generous support of and a growing interest in this work will permit us to enlarge the scope of our activity.

Paul J. Dundore, Secretary of the Board of Directors.

THE FORT WAYNE ORPHAN HOME, FT. WAYNE, INDIANA

Rev. J. F. Tapy, Superintendent

The Fort Wayne Orphan Home, located at Fort Wayne, Ind., like all the benevolent



Our Barber Shop

Ft. Wayne

it will manifest itself, so we strive to keep our children busy. All but five now are of school age, and 23 are high school children. To see them is to like them, call at our door and be convinced.



Some Ferner Cottage Children

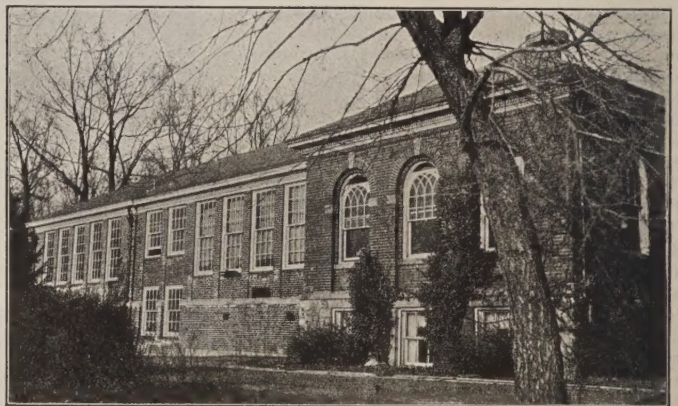
St. Paul's

ated from the schools of the Home this year numbered four. Seven of our children will be students in the Greenville Senior High School this winter.

The farm continues to be of interest to the children. Its produce brings to the Home the very best for the nourishment of our family. We have a splendid herd of Jersey cows, with 27 pure breds. Our 31 milk cows produce wholesome milk and butter for our children. We also have an exceptionally fine flock of sheep, consisting of one buck, 20 ewes, and 16 lambs. These are of the Hampshire stock and are all pure bred. They bring good prices on the market. The orchards give promise of a

work of the Church, endeavors to keep its interests before the Church at large, through its little monthly publication—"The Orphan Home Messenger," but once a year we enjoy a larger publicity through the kindness of the "Reformed Church Messenger." By this wider publicity we have both the opportunity to express our hearty appreciation of the splendid co-operation of the pastors and laity and soliciting further co-operation and help. For as long as this particular benevolent work is kept up we shall need the good will and help of the Church.

We are befriending 105 children for whose support the four Synods: German



The New Addition to School House with Gymnasium in Rear—St. Paul's



The Chickens

Ft. Wayne

IF YOU WERE BLACK

If you were black and I were white,
I wonder how you'd feel
To find me locking every drawer—
For fear that YOU might steal!

And if you kept your person clean,
And dressed with every care,
I wonder how you'd like to see
The "white folks" sneer and stare!

If you were feeling thirsty
And ventured through a door;
How would you like someone to
shout,
"No blacks served in this store"?

I wonder how you'd like to live
In a noisy, cluttered row,
When you were used to sloping hills,
And fields where daisies grow.

Ah, true, the white folks pay for
schools
Where black folks go to learn;
But what provision have they made
For lonely hearts that yearn?

You know, I've had no smallest part
In being Negro born;
And yet, as such, my life is doomed,
My path beset with scorn.

White Brother, take a moment then
And THINK. Can this be right?
For just suppose YOU were the
BLACK,
And I, instead, were white!

Grace H. Poffenberger.



A Sunday Afternoon in January

Ft. Wayne

A COSTLY GIFT

... And I will give
To thee man's work, so fitted to thy growth
That in God's kingdom-building thou mayst
use
Thy largest powers. But this may cost thee
both
Thyself and things which, dear to thee,
thou'lt lose.

Doremus Scudder.

THE NEIGHBOR WE REALLY LOVE

We love the neighbor who oft trips
in,
With a merry "hello" and a cheerful
grin;
Who routs old gloom with a sunny
smile,
Who talks of things that are worth-
the-while.
Whose heart is light with her joys
and cares,
Who doesn't complain of the trou-
ble she bears;
Who sees the light when dull's the
day,
Who pours her blessings along the
way.
Whose hands are busy as time flits
by,
Who doesn't believe the world's
awry;
Who feels in your troubles a pang of
grief,
Whose sympathy brings your heart
relief.
Who plucks the flowers of hope and
love,
And sifts them about like dew from
above;
Who travels true in the simplest
way,
Who about her neighbors has good
to say.
Who cheerfully does a lovely thing,
That makes your heart with glad-
ness sing;
Who takes an interest in what you
do,
Who ever proves a friendship true.
Who scents the perfume of truth and
right,
Who uses it, too, as her guiding
light;
Who shuns the path of sin and
wrong,
Who finds content in the realms of
song.
Who'd scorn to taint an honored
name
By trying to win an ill-got fame;
Whose heart is free from iniquity,
Who tries in man the good to see.
Who's quick the lonely and sad to
cheer,
Whose heart grows sad at a falling
tear;
Whose heart and soul with true love
entwine,
A love akin to the gold sunshine;
Whose heart is lighted with love's
bright flame,
Thus weaving a splendor within her
name;
Whose friendship sparkles like stars
above—
Yes, she's the neighbor we really
love!

Harry Troupe Brewer.



Farm Helpers

Ft. Wayne



Our Ladies' Aid

Ft. Wayne



Children admitted in one year, 1930-1931

Bethany

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Rev. Henry E. Gebhard, Supt.

Thursday, August 27, is the 68th anniversary of Bethany Orphans' Home. The pageantry program will start at 1.30, with the procession of the children at 1 o'clock, Daylight Saving Time.

It seems impossible to realize that a year has passed since I took charge of Bethany as its superintendent on May 2, 1930. While experimenting in the care of so large a family we have been face to face with many activities.

A new walk-in refrigerator and ice plant with three compartments and a vestibule has been completed in Santee Hall. The two large toilet rooms in Santee were completely renovated. An electric pump was installed in our steam pressure boiler in the laundry to conserve coal and water. The old hotel and carpenter shop were wrecked and the old mill is being wrecked. The materials were salvaged for future building. A new Service Building is in process of erection to take care of our slaughter house, bakery, master mechanic, shoemaker, etc. By the most generous offer of Mr. Ira S. Reed, of Sellersville, who is a member of the Telford congregation, we are watching the erection of our new modern Baby Cottage which we feel will be the latest and best cottage that could be built in this line. A new bus and a 1½-ton truck have been purchased and fill two great needs in the Home.

A large ditch had to be dug to bypass the barnyard waters so as to protect the health of our children. Even with the

ditch the most offensive odors arise from its bed during dry periods, so that we are all looking forth to the time when our farm buildings can be relocated.

While we are busy with the material

children when they have attained a certain age but to train Christian young men and women for service in His Kingdom.

While there are less children in the Home, there have been more children cared for during the past year than at any time in our history. There are 7 boys on the waiting list, whose applications have been approved. Many others have been rejected. Of the 34 children admitted to our Home during the past year we find that 32 of them will wear white flowers on Mother's Day. The State has helped to reduce our applications for the admission of children where mothers are living but we cannot even now take care of the many motherless children applying to our Home for admission. Here is a real challenge to our Church today. Shall they be neglected? "It is not the will of your Father which is in Heaven that one of these little ones should perish."

NAZARETH ORPHANS' HOME, ROCKWELL, N. C.

Rev. W. H. McNairy, Supt.

We are very busy, at this time, preparing for our 25th anniversary. We would



Frick Cottage

For children 3 to 6 after new baby cottage is built.

Bethany

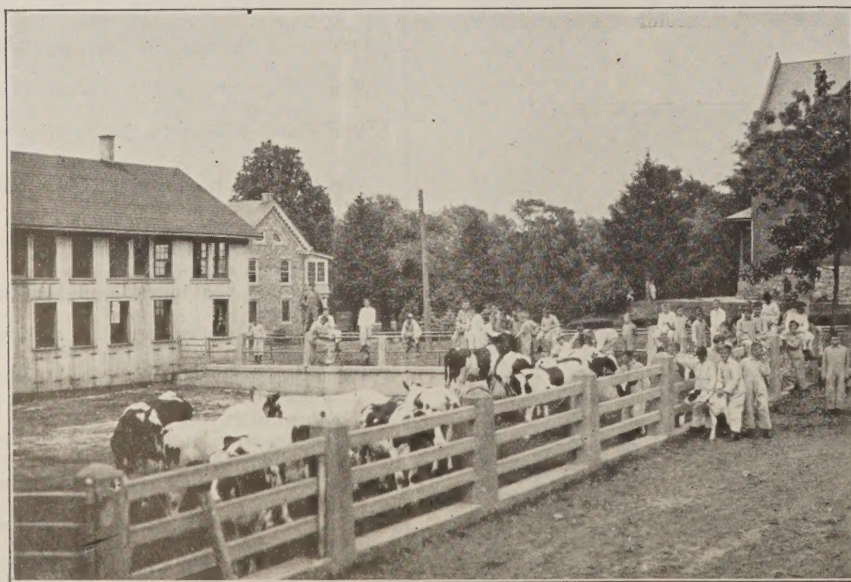
side of our program we are taking a new step forward by adding a kindergarten department in our Public School system. The confirmation class of 22 children of our Home reminds us that there are souls to be saved. The idea is not to confirm

like to go over these 25 years and take up the life of each boy and girl that has been in this institution, for we think it would be very interesting to follow each one of them from their childhood in the Home to out in the world, but space forbids that. The present and future of those now in the Home and also the Home claim our time and give us anxious moments.

We are proud of the fact that again Nazareth carried off the honors at Rockwell High School. One of our girls had the highest grade for the four years of any member in the class. All of our children go to the public school and they get exactly the same opportunities in their educational preparation as the other children of this State. We still hold our record of not a child having died while in the Home during these 25 years. This speaks for itself as to whether the health of the children is well looked after.

Last fall when the Potomac Synod met in Salisbury we enjoyed having them out one evening at the Home. The children will never forget that event and would like to have them come often, for the members of the Synod made it possible for them to have more ice cream, candy and fruits than any other year.

The financial question is one that is causing the management more worry than anything else at the present time. Our income for the last two years has been falling off, but by cutting everywhere we



A Farmyard Scene

Bethany



Three Coming Men

Nazareth

were able to come through. This year the Christmas offering fell behind other years and unless our friends rally during the balance of the year, we will have a large debt which we do not want.

To add to the small income the dry weather has hit us hard. We are in the midst of a dry streak in this part of Rowan County. Other years we raised most of the vegetables we used but this year we had very little. We did not seed our main potato crop. Someone will say that we must cut down our expenses, but friends, we have cut to the limit. If the Church wants the children stunted physically, mentally or religiously, the wrong man is at the head of it. We have been waiting for two years, owing to the depression, to get some equipment that we must have soon. Some of our good women are starting a campaign to get some of this for us. God bless them in their effort!



Concert Class of 1931

Nazareth

"The Signs of the Times"

(Memorial Day Sermon by REV. ALLAN KNIGHT CHALMERS, Minister of the Broadway Tabernacle Church, New York City)

Text: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew 16:3

The weather comes in for more comment than perhaps anything else in our lives. It is obvious; we have lots of it; and it is not a strain upon the intellect. It has the added advantage of being universal and ageless. Jesus might have been talking about yesterday when He used the homely illustration which is the text this morning. The Pharisees came to Jesus tempting Him, as they were constantly doing. They wanted Him to give them a sign from Heaven. It would have been so much easier if they could have had a definite proof to analyze and show up the fallacies. It would have given them something to argue about, and would have taken off the pressure upon them of His high principles. They could have dodged the issue in the delight of argument.

Jesus answered. I am using our own colloquial expressions for the moment. Jesus answered, "You say to each other, 'It looks like a good day tomorrow. The sky is clear.' Or you say, 'Those clouds look like rain. Well, the reservoirs are low.'" And now, in Jesus' own words, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" You can tell the state of the weather, but cannot see the events which are impending in the world.

America is a leading nation. I saw it in the paper the other day. "America Leads!" Thus the headline. The sub-

headlines went on to state that England and Germany must now take second place. (My chest swelled out with a pardonable pride.) While Germany and England, the account went on, had formerly surpassed America in archeology, it was so no longer. Now America had taken a place of leadership in the digging up of ruins, in the discovery and interpretation of the past.

I read a few sentences from the article: "We have scientific recoverers out in Memphis, Thebes, Palestine, and Ur of Chaldaea, (where Abraham came from, you know) on the one side, and from China to Peru on the other. It was an American who found the sarcophagus of a cousin of Herod the Great. (That must have been a thrilling moment!) We were more than observers (Where have I heard that word before, in the relation between nations?) at the tomb of Tut-Ank-Hamen. It was an American who followed in the path of Cyrus the Great and re-took Sardis. It was an American who dug out of the dirt in which he had had to leave them, the coins which made up the wealth of Croesus, the world's rich man of his day." Truly, America leads. We have even insisted officially, firmly, that backward nations, unco-operating nations, as in the case of Turkey, for example, shall not be permitted to stand in the way of excavations and archeological expeditions; that no nation has a right to thus impose its

prejudices, its backwardness, upon the more enlightened nations of the world, who are desirous of going ahead; maintaining, and here I am going to quote directly again, for the language is significant, "contending that the earth's past does not belong exclusively to those who happen to be occupying any particular part of it at the moment."

Hold these facts, that principle, in your mind for a while. We shall come back to them.

He said to us, "Ye can discern the face of the sky." We can. We heard a whirr in the air recently and looked up to see across the face of the sky the army aeroplanes go by. We can see what it means. Not quite all, but some of the significance is in the consciousness of most of us.

We see what it means industrially. When we are shown some facts it shakes us for the moment. For example, when the century opened, thirty years ago, there were eight thousand and a few more automobiles in the United States. As we entered the new decade there were eight thousand and a few more aeroplanes.

"Now, wait," men say, "I see what you are inferring, but it cannot be. Aeroplanes are different. You cannot practically have aeroplanes in any such abundance as we have automobiles. Oh! yes, we know that they are planning sky-scrapers in big cities with an eye to possible aeroplane

TRAVELER'S SONG

(From the London Sunday Times)

He who would travel far
Must travel light
And for his company
Take dear Delight.
Delight loves simple things,
Her needs are few;
She is as young and fair
As untouched dew.

But if Delight should prove
A fickle friend,
Let him to sturdy Grief
A hearing lend;
He from her well-lined store
A cloak may borrow,
No cobbler patches shoes
So well as Sorrow.

The man who knows these two—
Grief and Delight—
May view the varied world
And sleep at night.

Eiluned Lewis.

traffic in the future. Oh! yes, we can see across the face of the sky the gigantic tower of the Empire State Building, with its landing place for dirigibles. But that is only a plaything. You cannot expect the aeroplane to develop as the automobile did."

A banker was telling me the other day about a bank in which he had been a director for many years. A young man came to them with a scheme for forming a sales company for aeroplanes. They were ordering planes the way an automobile sales agency does, and they often had to pay for them before they sold them. They wanted financing. The directors laughed at him at first, until one of the older directors said, "Gentlemen, the things that you are saying are exactly what I said and heard said thirty years ago about the automobile. Let us take a chance on this young man." The business is succeeding.

"Can you discern the face of the sky?" Ten more years will make it clearer. In twenty years it will be as impossible for us to recognize our world as it is to be, as it would have been for the Nineties to have imagined us. We know that, of course, when we think beyond our noses.

We know what it means internationally, that army fleet, which swooped across the face of the sky. This week, before Memorial Day, five baby boys were brought before me, all sons of couples I had married. Before the baptismal font they stood, and in the silence and the beauty of a late afternoon they looked up at me. They were wonderful boys, the best ever, I was told by parents and grandparents. I was willing to believe it. A chance these had to grow up strong and straight and clean, because beauty was in the eyes of their parents as they stood there dedicating themselves to creative living, that these boys might be worthy men in a needy world.

Five boys they were, and when people heard that, the comments came (three times, like a phonograph record the same words), "Oh, that means another war!"

The sun set that day and the morning came, and with it the wings of aeroplanes sped swiftly across the face of the sky. I almost could hear the "Tuk-a-tuk-a-tuk" of the machine-gun:—fifteen, twenty years ahead,—unless we stop them. I stood there, and in the name of the God of Love, in the name of the Prince of Peace, we dedicated ourselves, Church and parents, to show them the way of life. We know what the face of the sky is telling us, internationally.

Why, then, can we not discern the signs of the times? We look back over the rim of this decade. America led then. There was an ideal that was born in those days. It was an American ideal. The vision was American. Not solely ours, but the drive was in us.

It was not a child of Wilson, that League of Nations, although his part in it was great. It became too personal to him, perhaps. The ideal became a part of the man in the public mind, and when the man went down the idea crashed too. That was unfortunate, because the idea was bigger than Wilson and began with and has gone on in other hearts and brains than his.

However that may be, the idea was born. And then, we withdrew and left it a founding on the doorstep of Europe. Europe took it in. She was not sure at first that she would learn to love this foreign child. Her common-law husband, Mars, was sure he did not want it. Even yet, its orphaned condition is sometimes thrown up against it by relatives of its foster-parents. But not so much now. It has made its place, a truly great instrument to make effective the peace and welfare of the world. It is not a perfect organization. It is an organism; a growing thing, in its confidence, its poise, its position in world affairs.

This is not the time to go into detail about its work. Can ye not, however, discern the signs of the times? It is so well

established now that we might almost consider it archeological and get back into the lead again.

Across the face of the sky we hear conflicting voices. It was thirteen years ago this morning, the day after Memorial Day, that I was awakened by the sound of distant thunder and the crack of lightning near by; and then suddenly I recognized again, with that awful sense that one has under fire, that the roll of thunder was made by man, that the flashes of light were the heat lightning of his fear.

THE ARMS OF GOD

O, Ye almighty Arms of God,
Ye makers of the Heavens and earth,
Creators of the man who trod
From his primeval birth
The Garden-paths where Ye by service shod
His heart with love and gave his soul its worth!

Go Ye again and make anew
This world,—a heaving Hell of wrong;
Purge out the breeds that ring untrue,
And count them not among
The people who Jehovah's Image knew
When Morning stars sang sweet
Creation's Song!

Come Ye, and bless with holy hands
The breasts where unstained babes are fed,
On snow-white milk pure nature brands;
Bless mother-blood which builds the youth in lands
Where crowns of love rest on the living and the dead!

Let Nations form whose prayers shall flow
From sacred lips and hearts all-clean, sincere,
Whose social sins shall not out-grow
The strength and hope and cheer
Of those who live and those who serve to know
What beauteous worlds redeeming Truth and Love can rear!

O, A R M S O F G O D —
ALMIGHTY ONE—
Arouse and smite to death the FOE,
Whose evil courses seek and run
Throughout our earth below;—
Smite him and all his hosts till Ye have won
And washed in blood the Human Race as white as snow!

Rev. William Francis Berger.

All that day the face of the sky was aloud with screaming fear and hate. All that day, like serpents' tongues, the hot, jagged metal flashed out of the sky and stiffened life with death. When the day was over we had made many graves for future Memorial Day parades to decorate.

Across the face of the sky today different voices are sounding, reaching further perhaps than any voices so far in the world's history, telling of the direction the nations are going in making peace possible in the world. The great Conference on Disarmament is to meet in February of next year. Will it be in your thoughts these intervening days? You could read what was on the face of the sky thirteen years ago. Unless we can make this an imperative sign of our times, unless we can point its directing finger unquestionably in the direction of peace, you will be

able to see across the face of the sky thirteen years hence, the tense and bleeding fingers of our fear. Clutching at self-preservation, we will choke our civilization.

We have no escape from it, this day. Man used to have three choices; to kill, to ignore, or to love. But the modern world has crowded out the second choice. There are two alternatives today. You can **kill or love**, you can oppose to the death or co-operate, you can fall divided or stand united. You can no longer ignore your fellow men. The signs are clear.

The obligation is upon us who profess the Way of Christ, to get men to see these signs of the times; to stir their minds and hearts to talk, think, act, beyond the radius of their noses. In Matthew Arnold's "Rugby Chapel," he stands thinking of his father and the others like him who have kept the world on the march, and we have these poignant lines:

"See! in the rocks of the world
Marches the host of mankind,
A feeble, wavering line.
Where are they tending?
Ah! but the way is so long!
Years they have been in the wild!
Factions divide them, their host
Threatens to break, to dissolve.
Ah! keep, keep them combined!
Else of the myriads who fill
That army, not one shall arrive;
Sole they shall stray; in the rocks,
Stagger forever in vain,
Die one by one in the waste."

Across the face of the world we see them go. Then, some day, a nation which leads in archeology will dig up our vanished civilization. Like the bones of the dinosaurs in the American Museum of Natural History, they will make the dead form of one stand in eternal conflict over the vanquished bones of the other.

And so we are back, you see, to the archeologist. We have been entangled in European affairs in times that are past, in asserting the rights of all nations to a part in the earth's history. "The earth's past, we have said, firmly, officially, does not belong exclusively to those who happen to be occupying any particular part of it at any particular moment."

We lead archeologically. How about teleologically? That is a technical term, but makes good contrast. Archeology is the discovery of the past. Teleology is the discovery of the future; the digging into the meaning of things to come; to see ends; what is to be; that we may plan and shape and build our civilization to those ends. As Matthew Arnold concludes his great poem,

"Fill up the gaps in our files.
Strengthen the wavering lines,
'Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

Do we lead teleologically in the world? We who are so much concerned with the past of the whole earth as it runs back across hundreds of thousands of years, as we unravel the threads of history, seeing how it was knitted and knotted by time, shall we have no co-operating concern for the future of the race outside our own land? Shall we send no explorers with others, into hundreds of thousands of years to come? Shall we with blind indifference withdraw even our observers, our listeners-in?

Across the face of the earth we saw them march yesterday:—parades full of Christian men. Upon their bodies, bright uniforms; upon their heads, huge bearskin hats; upon their shoulders, guns. They bore themselves as erect as they could; but the streets of men were blisteringly hot, the sweat rolled down their faces, their legs grew weary, their shoulders bowed. Yet, still they kept their files closed that they might bear their pitifully inadequate tribute to the dead.

Then, up the Drive, came the wounded

men:—stumps only for some to walk upon; a coat-sleeve flapping empty in the idle breeze; disfigured faces; sightless eyes. A gasp of horror went up; and then from the fronts of their light dresses, women

took their flowers and tossed them over them. That for the past.

What for the future? Oh, friends, ye can discern the face of the sky. You can see the marching feet across the face of

the earth. You can discern the ghosts of the past, marching through the streets of the cities of men. Can ye not discern the signs of the times? Can ye not believe in the City of our God?

Renaissance or Decline?

By THE MARQUIS OF LOTHIAN

(This article is properly called "a treasure of compact and crystal clear thinking" by our friend, Dr. D. B. Brummitt, who heard it delivered before the Sherwood Eddy Seminar, in Toynbee Hall, London. It is peculiarly valuable at this time)

Part II

It is too soon to judge whether communism is going to achieve the specific ideals which it set out to accomplish. It has certainly abolished aristocrat and bourgeois, and created the economically classless state. There is comparatively little difference in the standard of living of Soviet citizens, for nobody lives by rent or profit or, except in very small degree, by interest. Exploitation, in the Socialist sense, has been ended.

National planning, too, is a fact, and impressive progress has been made in laying the foundations of a collectivist economy both in the five-year plan and the collective farms.

On this side the principal query would seem to be whether Soviet Russia can, in fact, develop in the communist youth the directing and technical talent necessary to work and maintain successfully the gigantic economic machine now in course of construction, largely with foreign help. In theory there is nothing technically impossible about the plan, if human nature will stand the discipline and the strain.

On the other hand, all the apprehensions of liberals have been realized. Freedom, as we understand it, for the individual, for religion, for opinion, for the press, for politics, does not exist. There reigns, in the interests of the proletariat, the most complete dictatorship by a single political party that has ever been seen, for it not only controls permanently all the ordinary organs of a government, but every instrument of opinion, such as the radio, the press, the publishing houses, and the schools and universities.

The government also has the power, nay the responsibility, of ordering the daily life of every citizen, which means that it also wields the weapon of starvation as the ultimate sanction behind its will. And it has come into power, and to some extent maintains itself in power, by mobilizing class hatred in the people, by substituting propaganda for freedom of thought, and by exercising an almost unexampled ruthlessness against all who oppose its policy or collectivist principles.

Whether Russia has gained more from a planned and equalitarian economy directed by a dictatorship in the interests of the proletariat than she has lost by the absence of what we mean by freedom, I will leave history to judge.

None the less, communist Russia has issued a challenge which is going to affect us all as profoundly, in the long run, as Luther's Wittenberg thesis or the French revolution's declaration of the rights of man.

What is the nature of the challenge? Partly, no doubt, we shall feel it in the field of ordinary economic competition. For Soviet Russia, if the five-year-plan succeeds, will not only have the advantage in competition of unity in direction, but, like Mr. Henry Ford, it will have no dividends to pay. It is carrying through its capital development by deductions from wages, and not by borrowing.

But its real challenge is far deeper. It has taken the sails out of both liberal and labor reformers by asking whether, in fact, it is possible either to obtain reasonable economic equality or to bring any intelligent direction into the economic life of the

nation or the world, on the basis of private property and its correlative, usury.

In this challenge, it has the support of the writer of almost every Utopia since Aristotle, of Moses and the old Hebrew law, and of Christianity itself, for, in one form or other, religious and political idealism throughout the ages has denounced some of the basic principles upon which our present economic civilization rests.

Though there will probably never be another Russian revolution, any more than there has been a second French revolution, and though we may reject the methods and institutions by which the communists have sought to realize that dream, the existence of the Russian experiment, in my judgment, has raised the issue of private property rights in a form which will more and more have to be faced by Western civilization.

I will consider two questions which will, I think, substantiate the view that, whatever the ultimate solution may be, the communist revolution has already produced a new situation in the world.

In the first place, I would ask, is there not more truth in the Marxian diagnosis of the ills of modern society, and in the materialist interpretation of history, than we have been accustomed to think?

How far is it true that modern capitalism, because it is largely based on usury, contains at its heart inner contradictions which make impossible the solution of the economic and labor problems it inexorably creates for itself? Is there an "irrepressible conflict" between what capitalist efficiency demands and what the instinct of human freedom in man will permanently accept, just as has been the case with political autocracy and imperial unity?

Is it true that democracy is failing, not because the people are unable to make wise political laws and governments for themselves, but because the conclusions of sane political discussion are constantly being thrust aside, both in national and international affairs, by the imperious necessities of competitive and acquisitive individualism in the economic sphere?

Why is it that despite a passionate longing for peace and the existence of the League of Nations and the Kellogg Pact, tariffs and armaments, the preludes to unemployment and war, are in fact rising year by year? Is it solely because of racial and cultural jealousies, or is it in part, at any rate, because the dire necessities of capitalism increasingly control and deflect the agencies of opinion, such as the press, and ruthlessly compel action about customs duties, raw materials and armaments, which political discretion is unable to withstand?

I confess that the prophecies of Marx and Lenin about the inevitable development of modern Western society are being realized with the most uncomfortable accuracy—the growth of international capitalist monopoly, the decline of democracy, the impotence of trades unionism, the weakness of the national state in face of international finance, capital, the exploitation of the backward races, and so forth.

When we look round on the Western World as it is, and see the persistence of its troubles, is it not obvious that we must probe into the fundamental causes far more deeply than we have been in the

habit of doing? In doing so, I think that we may find that a good deal of the Marxian diagnosis is true.

Here is the second question. Has not the present policy of social reform, as carried through in Great Britain by liberalism and labor reached its limit? Broadly speaking, it has been a policy which has left all economic initiative to private enterprise, to the owners of property and fluid capital, but seeks to tax the superfluity of the rich for the needs of the community, and to restrict and regulate the action of the employer in the interest of the well-being of the employed.

To this labor had recently added as its next objective the conversion of certain established quasi-monopolies into publicly owned utilities, by expropriation of the shareholders.

Have we not, however, already reached, if we have not passed, the practical limits of such a policy? Taxation is now so high, and public regulation is so strict, that it is beginning to destroy the motive by which the whole system is driven. People will not take risks with their money so long as they have to bear all losses, and the state takes nearly half of all profits; and if enterprise is impeded by bureaucratic and trades union rigidities of every kind.

Yet we have evolved no new form of public enterprise to replace the declining power of private enterprise. Great Britain has nearly a million unemployed in the textile, the coal mining and the shipbuilding industries who will probably never be employed in their own trades again. Where are the new trades to come from?

The basis of the economic life of every community is the use which is made of property. Logically, there are two extreme alternatives. Either you can leave property in private hands and encourage it to employ the people under the stimulus of the urge to profits, thus making economic development the unplanned resultant of individual competition in the market. Or you can abolish private property because you object to exploitation, in which case the state has to initiate everything and direct everybody, as the Russians have been driven to do with frantic energy in the five-year plan.

We, today, seem to be making the worst of both worlds. We are stopping private enterprise, and are taking more and more of the proceeds of private enterprise to maintain in idleness those whom private enterprise cannot employ. Yet this community—which raised \$40,000,000,000 to fight the war—is undertaking no corresponding volume of creative enterprise of its own.

I do not think that we can carry the policy of social reform any further. Mr. Snowden, chancellor of the exchequer, has recently made this clear. Nor does the present policy of the Labor Party offer any solution. The mere nationalization of going concerns by multiplying the numbers of people who draw their living from owning government bonds based upon the taxpayer, and not from the success with which their industry is conducted, will simply aggravate the disease which socialism seeks to cure.

To cripple active business and subsidize the receiver of interest is obviously going backward, not forward. Is it not obvious

that progressives have got to think out their policy once more from a more fundamental basis? And in that process of thinking may we not find that there is something to learn from the communist diagnosis if not from the communist cure?

From the point of view of logic, we are gradually approaching a crisis between capitalism and communism, and it is upon the inevitability of this crisis that communist dialecticians rely. Fortunately we, in this country, after long experience, distrust logic, for we find by experience that there is generally a third horn to every dilemma.

If we admit the defects of capitalism, that does not mean that we wish to stop individual enterprise or discourage thrift, or to treat small holders as the Russians have treated the Kulaks (the more enterprising peasants).

I venture to suggest that the middle way may be not to abolish private property (though you may limit certain forms of it), but to transform the responsibilities and rights which attach to the ownership of it. It is only when people begin to think of property as the means by which they may extend the well-being of the community, and not expand or strengthen their own individual living, that the basis for a

possible reconciliation between individualism and communism begins to come into view.

Personally, I think this is the real meaning of Christianity as applied to economics, but it is the doctrines of the New Testament about economics which so-called Christians have most consistently ignored. Moses forbade usury, and ordered the periodic redistribution of the land. Jesus warned us that we should find neither individual nor social happiness in acquisitiveness, and advised us to "lend, seeking nothing in return." And His early followers, for a time, put a voluntary communism into practice.

What will be the ultimate form of a society in which freedom is respected, yet property is used for communal and not for personal ends, it is as impossible to foresee today as it was impossible for medievalists to foresee the nature of the modern world. The most difficult thing, perhaps, will be to bring into being that new type of man and woman which both communism and Christianity, by almost opposite methods, are trying to produce, to replace the old self-centered "economic man" of classical economic theory. None the less, I would venture to put forward one or two

ideas as to possible elements in the structure.

The community may take certain basic forms of property into its own hands, for use and development. There may be a great development of trusts, like the colleges and universities, or the Rhodes trust or the Rockefeller trusts, which pay no dividends to individuals, and serve the public interest only, but which are concerned with agriculture and industry and the press and not with "charity" only.

I am not afraid of the so-called inevitable collision between communism and capitalism, provided that we, on our side, face fearlessly and honestly what is wrong in our individualist system, and what is right as well as what is wrong in communist ideals.

And if the ultimate result of the doubts and dilemmas which so distract and disturb the human mind today is the gradual birth of a type of human society in which international unity and economic equality have been added to the political and religious and individual freedom we now enjoy, it will be agreed that, however painful the transition may be, civilization is in renaissance and not in decline.

New Occupations in a Machine Age

VII. The Tourist Manager

EDWARD H. COTTON

While conveying tourists on sight-seeing tours in local surroundings dates back to the days of horses and mountain wagons, the occupation became distinctly modernized with the coming of the automobile. The chief source of livelihood for thousands all over the country today consists in showing visitors the sights from automobiles. In important scenic centers this has become a highly organized business, with cars, chauffeurs, announcers, repair shops, and specialized advertising and literature.

I discovered such an organization in Colorado Springs, Colorado, recently. And certainly, that beautiful city situated where the prairie ends and the Rocky Mountains begin, should be, as it is, a paradise for owners of sight-seeing cars. The director of the tourist agency with whom I talked said careful estimates indicated that more than 400,000 tourists visited the city annually; and that each left there an average of \$40, a fair share of which was spent on sight-seeing trips. My friend, Mr. D. B. Snaffer, maintained a fleet of sight-seeing automobiles, each of which had to be kept in perfect mechanical condition, for the grades were long, and the curves, high up on the mountain slopes, were sharp, perilous and unguarded.

Mr. Snaffer had an open-air office adjoining the railroad station where he could watch all incoming trains, and be the first to welcome tourists. Here, on a cool evening, following a day of dry heat, we talked.

"You were asking about the history of these parts," he began, "and what there is to see in these mountains. First, while it is daylight, you walk over to that monument in the park and read the inscriptions."

I went, and learned that Major Zebulon M. Pike, U. S. A., to whom the monument had been dedicated, had discovered Pike's Peak—the chief scenic object thereabouts—November 13, 1806, though he did not succeed in climbing to its summit. Further details of his life, including the facts that Maj. Zebulon M. Pike had been appointed Brigadier General, and had been killed in an attack on the British stronghold at York, Canada, in 1813, were inscribed on the monument.

"It was Zebulon Pike," my friend remarked on my return, "who found one of the most famous mountains in the country.

We carry tourists up there at all hours of the day and night. The mountain is 14,109 feet high, and has a rise of 6,000 feet above the Springs. We are arranging now for an automobile party to leave here at one o'clock tomorrow morning, for the purpose of seeing the sunrise from the summit. It is a good road, wide, and with easy grades; but the going is all up hill, and no car is ever sent on the trip which has not first been thoroughly overhauled. From Manitou where the real climb begins, up to the summit, is twenty-four miles. I never use brakes coming down, or rarely. We brake the cars with the gears. You see that young man over there by the station—he is one of my drivers: I suppose he is the only person ever born on Pike's Peak—his parents were caretakers there at the time of his birth.

"We almost never have accidents. Accidents occur on the mountain roads, but not with our drivers. They happen to tourists driving their own cars, who don't realize that these roads require special skill and knowledge. I have passed those green drivers on a narrow shelf when their baggage projected so far from the side of their cars that I have just stepped out and cut it loose.

"You went with one of our drivers yesterday and observed the grades, the sharp turns, and the narrow shelves unguarded by wall or fence. Those details do not trouble us. We feel a good deal safer on the mountain roads than on the wide streets of the city. But you need to know how to drive on them. That is our business. We will not take a driver until he has had at least three years with another company. You may think our man drove recklessly yesterday; but he knew what he was about."

I was willing to agree that he was right about the reckless driving. We had been carried 160 miles up and down death-defying declivities, and through the wildest mountain scenery, at speeds which reckoned not the dizzy heights, the abrupt whirling curves, the high narrow viaducts and the unguarded edges. We had come along over what was known as the Skyline Drive, built by convict labor, with sharp, unprotected descents on either side of 1,000 feet; and with scarce room for two meeting cars to pass each other. We had climbed through Phantom Canon—ghostly enough with its great gloomy recesses, huge overhanging precipices, and desperate tales of miners waylaid and murdered

—where the narrow path shot abruptly around projecting walls of rock. It was a two-way road; but the driver did not think it necessary to signal our approach. He negotiated the sudden changes in direction, the squeezed-up roadway, at high speed, and with no concern. I understood what Friend Snaffer meant when he declared, "Our drivers can't have any nerves."

We had climbed out of Phantom Canon to Cripple Creek Gold Mines; and then began the long descent along the Corley Mountain Highway, the scenery of which, Theodore Roosevelt said once, required all the English language to describe. But that day we had little eye for scenery. Hardly had we commenced the descent when the sky grew dark, the heavens opened, and a cloud-burst followed; the heaviest down-pour, our driver said, he had ever encountered in the mountains in twelve years of driving there. The floods did descend. The highway was lost in a river of muddy water. Rocks, gravel and debris from the overarching slopes were hurled down into the road. Still the driver drove along unconcerned. His windshield cleaner failed to operate. He was obliged to guide the car largely by instinct, for he could neither see through the windshield nor beyond the sheets of descending water. That particular road had been built with a system of viaducts, treacherous enough in calm weather, for one shot out onto them, away from the mountain, and over yawning chasms 500 feet and more deep on either side, with just about room to get by, and no guard-rails. Finally, after an hour or so of the terrific downpour, we approached a viaduct partially washed away. The rest of us agreed that the time had come to stop and wait for the storm to pass, but not the driver. He said it was all in the day's work, and that we had better keep moving for we still had thirty-five miles of mountain roads to pass, and the weather was so uncertain in the Colorado mountains that it might rain well into the night. With amazing skill he guided the car past the washout, through the debris which came tumbling into the road, over the blind viaducts.

The cloudburst did have its compensations, because, as we came down the mountains in view of the prairie,—there it lay, discernable through the mists, green, blue and orange, a rare combination of shades making a vision of loveliness never to be forgotten.

I described this wild ride to Mr.

Snauffer, observing that the driver had earned his money that day. But he made nothing of it, remarking that events of that kind were common in the business of handling tourists. "I have sat on one of those mountain roads in the sun," he said, "with rain on one side of me and snow on the other. We expect our drivers to show tourists all there is to see—of course, with a leaning to safety."

I assured him ours of the day before had done so.

"Handling tourists is easy now-a-days," he went on, "but I can remember when we had only horses and mountain wagons—that was twenty odd years ago. The roads were not as good; and often it was a long ways home. I was glad for the horses when the automobiles came. But we had plenty of trouble with cars at first. How we ever climbed Pike's Peak with the early automobiles I don't know; but we did. However, it was a day's work; and we were mighty glad when we got to the top. We kept one car busy hauling in the disabled ones."

"About that time a price war began here at the station. I had a darkey working for me in those days. He was a good driver, too, and quick to pick up a tourist. One day when the train came in from across the plains he and a competitor of mine were at the station. A mother got off with a baby in her arms, and a lot of baggage. My competitor promptly walked off with the baggage. But that darkey was quick; with a polite bow he picked the baby out of its mother's arms and placed it in his automobile, while our competitor put the baggage in his own car. Of course the mother went with her child."

"When business was dull in the fall we would carry homesteaders to and from

their claims; or maybe have a funeral. But those days are gone. The homesteaders have their own cars; and all people use at a funeral now is the undertaker and hearse. About all we can do today when the tourist trade is over is to play checkers and wait for the trains to come in."

"You went yesterday through Phantom Canon. To me that is one of the most wonderful canons we take visitors through. Fifty years ago gold was discovered in Cripple Creek. It proved a rich find; and for a time, forty-three million dollars were taken out monthly. To get the gold down to Canon City the mining company built a railroad through Phantom Canon. The highway is built on the old railroad bed."

"Why is it called Phantom Canon?" I asked.

"There are various stories. One says a miner who had been lucky was coming out one night on horseback with a load of gold, when desperadoes attacked him, took his gold and tumbled him and his horse over a precipice. No trace was had of the miner. Then, one night, a party of miners was going in through the gulch, when, high up on a certain precipice they saw a phantom horse and rider. Suddenly the rider was set on by other phantoms with knives and pistols, killed and hurled into the canon. The morning following they rode to the canon, and there, sure enough, was the dead miner and his horse. Another tale has it that a gold-digger found a vein of gold in there, and tried to follow it but the vein always eluded his search. The experience of always seeing the gold but never finding it, at last, drove him insane. No one knows which to believe. But I can tell you for a fact why the Cripple Creek Gold Fields, one of the most famous in the world, were so named. Bob Womack,

a cowboy, was the first man who ever found gold there. I knew him well and often talked with him. He was herding cattle over the range, and looking for gold along the way as his custom was. While crossing a creek he looked down, saw grains of the glistening metal, and reached downward to pick it up. As he did so his horse stepped into a hole between the rocks and broke its legs; hence the name Cripple Creek. So if anyone tells you the mines were named because someone fell off a horse, or because a cripple found the gold, don't believe them. Four hundred millions of dollars resulted from the discovery. Bob Womack died a poor man. I remember when the city around those mines held 40,000 people. But you didn't find more than 1,500 there yesterday."

"I have my own idea of the way these great canons and mountains were made. When you bake a loaf of bread it cracks sometimes, doesn't it? Well, at one time the earth was hot, baking, if you want to put it that way. When it cooled it just cracked open in places. I reckon this whole country was once under the ocean, for years ago we used to find petrified fish over in the Garden of the Gods. And you can see marks on the rocks which only the washing of waves could have made. And speaking of the Garden of the Gods: we always have an Easter morning service there, with thousands of people representing all the Churches, present. We hold it near the Cathedral Spires; and it is an occasion never to forget."

"Yes, we drivers intend to be accommodating. We will meet you at the station, carry you to your hotel, take you to your meals when it rains, and return you and your baggage to the train—all without charge. You see, we want you to come again."

Let Us Go to Porto Rico

By WILLIAM C. ALLEN

Let us make a short visit to Porto Rico. It has been much in the public eye of late. It is a charming little country. You get there quite easily. You leave the snowy north in winter, the wind howls round the decks. In one day you are in gentle waters. The ocean is resplendent with its opals, its greens, its ultramarines. It will continue so. At the northeast corner of the sea that surrounds Porto Rico the varied colors are stunning.

In three or four days your ship is carefully steered through the narrow channel that leads into the land-locked port of San Juan, the ancient capitol. The huge Morro frowns upon you. The wharves are alive with people. Some are white. Many complexions represent all tints from a light tan to a patent-leather shine.

If you want to see a foreign city close to your own hearthstones, in a beautiful land, under the flag, go to San Juan. The plaza is the civic and social center. It is surrounded by government buildings and some business houses. The architecture, as throughout the island, is Spanish. It is a fine sight of a midwinter evening to see the citizens rock and rock in their big rocking chairs, while they watch the young gallants and dark-eyed señoritas promenade round and round the plaza, under the bulging stars of the tropic night.

I like the facades of some of the old public buildings. The Spaniards of long ago knew how to design edifices that please even our cold, angular-loving Anglo-Saxon eyes. Then the waving, rustling palms, the gaily-bloomed trees, the brilliant poinsettias, the pretty flowers always make an alluring setting for the massive walls constructed to defy storm and earthquake. So is it in restful Ponce, where the soft lights and shadows play round the quaint old cathedral, the tree-bedecked parqua,

the old-time streets. I think of Mayaguez with its balustered plaza, its statue of Columbus, its many-colored theatre front, its queer little one-horse street cars that, when I was there, sat four passengers, two back to back. Then my mind wanders to old Aquadilla where one night we waged valiant battle with unnumbered unmentionables—no doubt they are all gone now. But there in the middle of the city is the fountain, where, from great stone walls centuries old surmounted by once graceful, broken statuary, there gushes forth the grateful fluid for a thirsty people. Porto Rican towns are rich in the attractions of a bygone age, a Latin civilization which cannot fail to please the ordinary tourist tired of European scenes.

Let us go into the countryside. Across the island wanders the ancient Spanish "military road." It connects San Juan and Ponce. At one place it reaches an altitude of about 2,500 feet. It passes through much tropical beauty. Here are broad spaces where the people toil in the shimmering sunshine, there we gaze on faint-blue mountains, with great sweeps of cloud effects that reveal the summits only. Funny little wayside inns and shops, all open to the sweet air—some of them need it—offer simple hospitality. Uncertain vegetables and fruits are for sale. There are forlorn little shacks well ventilated as to construction—it is well they are so—pigs going to market, women pounding their laundry on the stones of bubbling streams. There are huge tree ferns in the midst of which a man can stand and be lost to view.

The seaside is very picturesque. Tall coconut trees bow beneath the cooling trade winds. Long ocean rollers toss prettily decorated shells and corals upon the sloping beaches. The fisher folk often live

in breeze-inundated huts, and men, women and children gather round the fishing boats when they land with bedraggled nets and silvery spoils. There are fascinating pictures everywhere. The kodak is ever busy.

Twice I have been to Porto Rico—first, for recreation; secondly, for religious service. I like the people. There are about 1,500,000 of them. They are naturally kind-hearted, passionate or gentle, sometimes superstitious. The American management has done much for them as to educational facilities and sanitary protection. The children are black-eyed, blackhaired, the little girls often very pretty. They are voluble, and talk with their hands; a school teacher once told me she at times had been compelled to tie their hands behind them—then they became dumb. They are eager to learn. I have known of instances when poor children would walk for miles to school in their bare feet and, to fulfill the then educational requirements, would put on their shoes and stockings before entering the school premises. After seeing many countries I count the children of Porto Rico among the politest in the world.

Going down to the Caribbean Sea one winter I had a long talk with the captain of our ship as we leaned against the rail. I protested against the American exploitation of Porto Rico, the laws that enriched a few Americans but, to my mind, brought injustices to them. The captain looked at me pityingly. He replied, "What are colonies for if you don't exploit them?" About two years ago an awful tornado swept away the frail homes of the poorer islanders, destroyed their crops, largely obliterated their means of securing a livelihood. Governor Theodore Roosevelt, of Porto Rico, reports that 201,000 children

today are "seriously undernourished—some slowly starving." As a rule their only breakfast consists of a cup of coffee.

Here I must commend the achievements of Governor Roosevelt. His efficiency and sympathetic rule have meant much to the islanders.

The Committee on World Friendship Among Children—which has done splendid work in other lands—invites the millions of generous children of America to bring

gladness to those of Porto Rico. "Treasure Chests," made of metal and beautifully lithographed in eleven colors, $10\frac{1}{2} \times 6\frac{1}{2} \times 5\frac{1}{2}$ inches in size, with toys, colored crayons, marbles, paper dolls, etc., enclosed, are to be sent to these youngsters. Into the chests are to be put cards, and at least \$2, to represent forty hot lunches. These chests may be secured from the Committee, 289 Fourth Avenue, New York City, and cost \$1.15 each, postpaid. The American Army Transport Service will give free

transportation to Porto Rico. I suggest writing for details very soon. The need is urgent. Some congregations send several chests. At very little expense the children of America, through the medium of Sunday Schools, Church organizations and public schools, can be made happy by contributing to the relief and joy of the underprivileged, liquid-eyed, slender-limbed little folks of Porto Rico. Thus we may all go to Porto Rico if we will!

Denver, Colorado.

General Impressions of the Edinburgh Conference on Stewardship and Finance

By MARSHALL R. ANSPACH

The World Conference on Stewardship and Church Finance was held in Edinburgh, Scotland, June 21-26, under the joint auspices of the International Association for Church Finance and Organization (of England and Scotland), the London Conference Committee, and the United Stewardship Council of the U. S. A. and Canada. The sessions of the Conference were held in the historic Talbooth Church located on The Mound. The present Church was the General Assembly Hall of the Church of Scotland from 1844 to 1929.

The opening service of the Conference was held Sunday evening in St. Giles' Cathedral. John Knox preached from its pulpit and was buried in the Churchyard, which has since disappeared.

The news of President Hoover's gracious gesture in Germany's behalf was given to the world the night we reached London. Everyone, from hotel porter at London to Conference speakers, commented on it. It was regarded at the Conference as a practical example of Christian Stewardship. To say it opened the Conference auspiciously would correctly reflect the feelings of the delegates.

The program itself was the final result of months of careful planning on the part of a committee of which Rev. W. J. Smith, M.A., was chairman and Mr. T. Collett, secretary. Mr. Collett, formerly a missionary of the Church of Scotland in Hyderabad, India, was the earnest and very efficient secretary of the Conference. Mr. Smith and another member of the committee spent some weeks in America last year in conference with the Executive Committee of the United Stewardship Council, of which Dr. Lampe is a member, planning this Conference.

The speakers were carefully chosen to present some particular phase of Stewardship. The contrast between the presentation of the American speakers, on the one hand, and the English and Scottish speakers, on the other, was marked. The Americans were particularly clear and lucid in presenting Stewardship as a practical everyday matter, not something of a mysterious theological nature which could not be understood by laymen. The direct, forward and frank method of presenting these deep truths aroused the admiration of the men over there. The Europeans were inclined to attempt a justification of Stewardship principles and in some cases went into long theological analyses which left me as a layman completely confused and mystified. They carefully developed their logical conclusions and premises but did not always draw practical applications therefrom. In this respect, each derived much from the particular contribution of the other.

The Scottish people proved themselves to be the most hospitable in the world. We had repeated evidences of this all through the Conference. We were delightfully entertained on Tuesday night in Rainy Hall, New College. After refreshments there was an address of welcome by Rt. Rev. John A. Graham, D.D., Moderator of the General Assembly of the Church of Scot-

land. Responses were made by representative delegates from several countries. Particularly interesting to me was the address of Pastor Harney, who spoke in German. His talk was translated by Dr. Adolf Keller, of Geneva, and was an earnest plea for help for the Protestant Churches of Germany and Hungary which, no longer supported by the state, are in dire need of help. His remarks were greeted with genuine applause. It gave one a real thrill to realize that a representative from Germany received such a cordial welcome in the land of his late enemy.

The roll of delegates was particularly impressive. There were delegates present from Africa, Asia, Australia and New Zealand, British West Indies, Canada, Germany, Roumania, Switzerland, British Isles, Belgium and America. The Amer-

SIMON THE PHARISEE

Here is a story, somewhat old,
Of cynicism, dour and cold,—
Of Simon, crafty Pharisee,
Contemptuous as he could be!
His heart was hard, nor did he care
For sick or needy anywhere,
But drew away—lived to himself—
Heaped up his riches—paltry pelf!—
Held high his head and dwelt apart,
And felt no love within his heart.
With strictest care he kept the Law,
And in his outward life no flaw
Was ever found; with lofty mien
Day after day he might be seen,
Nor ever showed by slightest touch
That he compassion felt for such
As that lost woman from the street,
Who at his feast bathed Jesus' feet.
"Put her without," he said with scorn;
"Such creatures never should be born!
No "scarlet" woman shall come here
With maudlin tears to check our cheer!"
The story does not give his words,
But his demeanor, sooth, affords
A clue to what he may have said—
His speech might on his face be read—
Was read by Jesus just before,
And now was written there once more,—
That face, so pitiless and cold,
The inner thought most clearly told!

Ah, Pharisees abound today,
Like Simon, hard and cold alway;
They still wear broad phylacteries,
They also bow upon their knees
And offer prayers, both loud and long,
Upon the streets, amid the throng,
In any public place, I trow,
Where outward form may make a show!

How keen the shaft that Jesus sent
To Simon's heart! and with intent
To censure those whose scoffs and sneers
Were drawn out by the woman's tears!
And He would thus rebuke today
The Pharisee who bows to pray,
While in his heart is cold disdain
For such as, marked by crimson stain,
Bow at His feet, and veil their eyes
From Him who dwells above the skies!

G. S. R.

ican delegation numbered about fifty and was very representative of the following denominations: Northern Baptist Convention, including Dr. Agar and Dr. Myers; Methodist Episcopal, including Dr. Ralph S. Cushman and Dr. Luther E. Lovejoy; Methodist Episcopal Church, South, including Dr. J. E. Crawford; Presbyterian Church in the U. S., Dr. Long; Presbyterian Church in the U. S. A., including Dr. McConaughy; our own denomination, the Reformed Church in the U. S., represented by Dr. Lampe and the writer; United Presbyterian Church, Dr. Alexander.

The nine sessions covered thoroughly every phase of Stewardship principles and were applicable to the whole of life. The Americans were acknowledged by the European speakers to have developed this particular field of Christian work to a larger degree than any other nation. This discussion was made particularly valuable because of a splendid exhibition of the best American literature on Stewardship prepared by a Committee of the United Stewardship Council of the U. S. A. and Canada, under the chairmanship of Dr. Lampe. This exhibition attracted many delegates and was fruitful in its results, many orders being placed for particular books, pamphlets, essay and poster material.

The tithe was emphasized again and again not as the *summum bonum* but rather as a valuable measuring principle, a minimum to be attained. But Stewardship as such is broader than the tithe and includes all of life, not merely property or substance.

One thing appears to be very prevalent abroad which we fortunately do not have—games of chance and the sale of "works" in raising money for the Lord's work. By the latter term they mean what we term bazaars and sales of all kinds of articles to raise money for missionary and Church funds. On June 21 at Westminster Abbey the minister roundly scored such practices in England. Even suppers and bazaars were condemned as improper methods of raising money and were not to be used by true Christian stewards.

The most important results of any conference are not the speeches or addresses themselves. They are inspirational and helpful in crystallizing and integrating thought into action. The important results of a conference are the resolutions or actions taken looking toward a carrying out of the aims and ideals of the speakers. This was very well done at the Edinburgh Conference by a series of resolutions adopted at the closing session. Early in the Conference, the delegates were divided into groups and each group appointed certain members of this Resolutions Committee, making a truly representative group. This committee held long and prayerful extra sessions which resulted in the resolutions as finally presented. I can do no more than indicate the substance of them here. As presented by Dr. McConaughy, the chairman, one expressed the

conviction of the Conference that the only solution of our social and economic problems lies in the application of the principles of Jesus to the earnest study of these problems, the exercise of His Spirit in fearlessly facing our great task with high courage and abundant hope. Other resolutions stressed early training of youth, the keeping of the Lord's Day, and discouragement of unworthy practices savoring of the gambling instinct in the raising of funds.

The concluding resolutions follow:

1. To form a World Stewardship Union of national bodies.
2. The next Conference to be held in 1934 in the United States or Canada.
3. A Council to consist of ten representatives from England and Scotland, ten from America, and five from other national organizations when such are formed.
4. The Council to promote activity, and publish literature and reports.
5. An ad interim committee to be formed by this Conference at Edinburgh.

6. Voluntary contributions from interested individuals or organizations to be the means of carrying out these plans.

The delegates parted in the high hope that this Conference will go down in Church history as a definite step forward in the united effort of Protestant Churches throughout the world in the field of Christian Stewardship of all of life. We all look forward to the 1934 Conference with great anticipation.

Milton, Pa., July 28, 1931.

NEWS IN BRIEF

"RESCUE THE PERISHING"

(Memory Hymn for September)

Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;

Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save.

Refrain:

Rescue the perishing, care for the dying,
Jesus is merciful, Jesus will save.

Though they are slighting Him, still He is waiting,
Waiting the penitent child to receive;

Plead with them earnestly, plead with them gently;
He will forgive if they only believe.

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;

Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more.

Rescue the perishing, duty demands it;
Strength for thy labor the Lord will provide;

Back to the narrow way patiently win them;
Tell the poor wanderer a Saviour has died.

Fanny J. (Crosby) Van Alstyne, 1870

W. Howard Doane, 1870

SYNODS MEETING IN SEPTEMBER AND OCTOBER, 1931

Synod of the Northwest—September 8, 1931, Sauk City, Wis. (First Reformed).

German Synod of the East—September 15, 1931, New Brunswick, N. J. (St. John's Reformed, Livingstone Ave.).

Synod of the Mid-West—September 21, 1931, Ft. Wayne, Ind. (St. John's).

Synod of the Potomac—October 19, 1931, Huntingdon, Pa. (Abbey).

CHANGE OF ADDRESS

Rev. R. S. Beaver from Fort Wayne, Indiana, to 2290 25th St., S. W., Akron, Ohio.

Rev. H. A. Croyle from Vandergrift, Pa., to Pavia, Pa.

After September 1, Rev. Wm. H. Dietrich from Shamokin, Pa., to 246 Franklin Ave., Vandergrift, Pa.

Rev. Paul Grosshuesch, D. D., from Sheboygan, Wis., to Mission House, Plymouth, Wis.

Rev. Albert Harward to Cheney, Kansas.

Rev. Paul I. Deppen, of York, Pa., was guest preacher, Aug. 9, at Trinity Church, Hanover, Pa., Rev. Dr. M. J. Roth, pastor.

Rev. H. A. Fesperman, pastor of Christ Church, Hagerstown, Md., and family are spending the month of August at their home place, Greensboro, N. C.

Unified Services are being held during August at the Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, combining educational and worship hours. Special programs have been arranged.

Rev. Allan S. Meek, D.D., who has been pastor of St. Mark's Church, Easton, Pa., for the last 15 years, has accepted the call to Trinity First Church, York, Pa., and will enter upon his new duties Oct. 1.

On the morning of Aug. 9, Rev. J. W. Yeisley, of James Creek, Pa., was the guest preacher at St. John's Church, Harrisburg, Pa., Rev. David Dunn, pastor. His sermon on "The Greatness of God" was broadcast over WCOD.

We were glad to receive word of the safe return to this country on Aug. 8, of Dr. George W. Richards, President of the Theological Seminary, Lancaster, Pa., and Mrs. Richards, after spending the summer in Europe, and we are also glad to report that both are feeling very much benefited by their trip.

Rev. M. C. Rost, pastor of St. Luke's Church, Philadelphia, Pa., has resigned and intends to leave by Oct. 1. Anyone interested in the field may write to Mr. Albert Schweizerhof, 2826 Master St., Philadelphia, Pa. The services are conducted in English and German.

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 107th year on Thursday, Sept. 10, 1931, at 3 P. M. The opening address will be delivered by Prof. Oswin S. Frantz, D.D. Registration of students, both old and new, will take place immediately after the opening service.

When the editor of the "Messenger" returns from his vacation, we shall expect him "to be wearing the sort of smile that won't come off." In fact we have decided to call him "Grandpa Leinbach." His first grandchild named Marjorie Martin, was born to Mr. and Mrs. Paul Harold Leinbach, at Lancaster, Pa., on August 6th. The full office force joins in hearty congratulations.

On Aug. 23, Rev. Ira S. Monn will be the guest preacher in St. Peter's Church, Lancaster, Pa., Rev. C. D. Spotts, pastor, and on Aug. 30, Dr. R. C. Schiedt will conduct the service. At the last meeting of the Consistory, Aug. 1, the resignation of Rev. Mr. Spotts as pastor was accepted and will take effect Oct. 1, 1931. Rev. Mr. Spotts has been elected as Assistant Professor of Religion at Franklin and Marshall College.

A very pretty wedding was solemnized by Rev. David Lockart, pastor of the Myerstown Reformed Church, in the parsonage, Saturday morning, Aug. 15, in which Merton L. Harding and Sara Kalbach Loose were united in the bonds of Holy Matrimony. The wedding had been postponed from June on account of a hospital experience of the bride with appendicitis. Both Mr. and Mrs. Harding were classmates at Syracuse University and graduated in 1928. The bride has taught in the Ephrata High School and the groom is a rate engineer with the Pennsylvania Power and Light Company.

In our issue of Aug. 6, it was reported that two boys of St. Paul's Orphans' Home, Greenville, Pa., were killed in an automobile accident. We have received word that only one, Robert Skelton, was a child of the Home, and the other, Donald Hamor, was of the town. There were but three children remaining in the hospital. These have recovered from their injuries. At an inquest, the driver of the car which contained the children who were killed, Edwin Lininger, teacher at St. Paul's, was exonerated of all blame and the man who caused the collision is under arrest for involuntary manslaughter.

The remodeling and additions to Bethel Church, West Manheim Charge, Hanover, Pa., Rev. Edwin M. Sando, D.D., pastor, have been completed and the Church was rededicated on Aug. 16, at 2 P. M. with special services. Rev. Dr. George S. Sorber, pastor of Bethany Church, York, Pa., preached the sermon. The improvements consist of a tower with bell, a primary S. S. room, a new pulpit recess, a new hot-air heating plant, art glass windows, walls newly decorated, new pulpit furniture and pews and new chairs for the choir and primary S. S. On the exterior concrete steps and curbing have been placed for the main entrance and a walk laid at the side of the Church to the rear entrance and parking place.

During August and the first Sunday of September the sessions of the School of Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, will be at 10 A. M. The exercises are different. The pastor's Bible Class had charge of the exercises on August 2. There were several special features plus the presentation of the lesson from the platform. On Aug. 9, the order of service was arranged and supervised by the classes taught by Mr. C. E. Yearick and Mr. Ray Cook. An extraordinary occasion for the congregation will be Home Coming Day and Pastor's Send-Off Day, the last Sunday before Rev. Mr. Deitz leaves for Edinburg University, which will be observed Sept. 13.

The following young ladies, who were the guests of St. Paul's Church, Lancaster, Pa., Rev. Dr. T. A. Alspach, pastor, at the training camp at Mensch Mill, Berks County, returned to their home on Aug. 15,

after a two weeks' sojourn there; Misses Grace Huber, Mary Helen Alspach, Rosina Harman, Mabel Shelley, Avela Goehrig, and Evelyn Biechler. The following left on Aug. 17, for the same camp: Misses Marion Sayres, Miriam Byerly, and Grace Walker, and Mr. Gordon Reidenbach, as guests of the Church, and Miss Marguerite Shanabrough, as the guest of the Ladies' Circle of St. Paul's. The W. M. S. will hold a corn roast at Williamson Park on Aug. 27. This social function will mark the opening of the fall program of the Society.

Members and friends of the Lemasters, Pa., Charge, of the Mercersburg Classis, witnessed the ordination and installation of their new pastor, Rev. Harvey M. Light, on the evening of July 5, in the Reformed Church at Williamson, Pa. The sermon was preached by Dr. I. W. Hendricks of Zion Church, Chambersburg, and the charges were read by Rev. G. E. Plott, of Grace Church, Greencastle. Appropriate music and floral decorations added to the significance of the occasion. The 4 congregations were well represented. The Classical Committee officiating consisted of Rev. G. E. Plott, Dr. I. W. Hendricks and Elder Franklin H. Stine of the Lemasters Charge. Holy Communion was observed in St. Paul's, Lemasters, and St. Stephen's, Upton, on July 12, and on the following Sunday at Trinity, St. Thomas and St. Paul's, Williamson. The number partaking of the Sacrament was encouraging.

On the afternoon of Aug. 2, a simple but impressive Re-opening service was held in St. John's Church (commonly known as Blymire's), Dallastown, Pa., Charge, Rev. Lee J. Gable, pastor. At this time the improvements made to the Church building by Blymire Union S. S. were consecrated to Kingdom service. The improvements included redecoration of the interior, new carpets, changes in the pulpit furnishings, and refinishing of all the woodwork. Indicative of the splendid interdenominational spirit of the community is the fact that all the Protestant ministers of Dallastown took part in the service. The same spirit is shown in the union services in which St. Paul's Church, Dallastown, joins with the other 3 Protestant Churches of the town during the months of July and August. St. Paul's congregation has been hard at work during the past few months. It renovated the parsonage, adding a great deal to its beauty and comfort; held a reception for the pastor and his wife, cordially welcoming them to a new field; co-operated in the community D. V. B. S., enrolling 27 of its children in the School and improved the work of its S. S. by moving the Children's Department from a crowded class room on the main floor to far superior quarters in the basement. Improved worship and study in this and other departments commend the change.

St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, has an intensive Summer Program. Services are held every Sunday. The Consistory decided to omit the evening services in August and the Young People requested the use of these evenings for special services. Aug. 2 was the anniversary of the C. E. Society in St. Stephen's. Over 300 people were present. The message was brought by Mr. Earl Israel, of Allentown, Pa., State President of Pa. C. E. Union. His excellent message was based on "The San Francisco Convention" from which he had just returned. Mr. Israel also installed the newly elected officers of the Bucks County Union. Mr. C. H. Booz, president, and H. Rosenberger, Northern Secretary, are both members of St. Stephen's. On Aug. 9, the service was in charge of the Choir. The service, "Musical Meditation" was entirely musical with "Home" as the theme. On Aug. 16, the Senior C. E. Society had charge. Miss Lillian Mensch, of Reading, Pa., a graduate of Boston University, where she prepared for Social Service

Work, was guest speaker. On Aug. 23, the Intermediate Society will have as their guest speaker Mr. R. Barclay Hoover, president of the Intermediate Union of Philadelphia and a member of Trinity Church, Philadelphia. On Aug. 30, there will be a united service of the 3 societies of the Church. The congregation was pleased to remit to the Treasurer of Phoebe Home a check for \$2515, the payment in full of a pledge to a larger Phoebe Home, the building of which had begun. The S. S. is now refurbishing the dining room of Frick Cottage at Bethany Orphans' Home with new chairs and tables, etc. Everything will be in place for Anniversary Day.

The 15th anniversary of the pastorate of Rev. Gustav R. Poetter of St. Mark's Church, Reading, Pa., was celebrated on the morning of Aug. 2, with a large attendance. The subject of the sermon was "Baffled Expectancy," Acts 5:24. Rev. Mr. Poetter began his pastorate Aug. 1, 1916, and preached his first sermon Aug. 6, 1916. His previous pastorate was at St. Mark's Church, Easton, Pa., where he succeeded the late Dr. F. C. Nau, whom he also succeeded at Reading. During the 15 years he ministered at 756 baptisms; 384 marriages; 631 funerals; preached 1,275 sermons; added 1,613 new members; made 20,865 pastoral and sick calls; of which 2,080 were made in the 15th year; the Church attendance during the last year was 22,356; congregational receipts, \$230,568; for benevolence, \$83,733; total receipts, 15 years, \$314,301. Three charter members died during the last year, Mary Alice Boyer, Frank William Tarrach and Laura Anna Kissinger. The following faithful workers died: Sadie Isabelle Lieb, Sarah Hausman Snyder, Annie May Weinhold, Laura Maglade Auman and Katie Amelia Kintzer. There are on the Church Roll 1,587 members, a net gain of 33 members. Some outstanding features of the 15th year were: Storm glass windows, laid in copper, copper cornices, gutters, spouting, new slate on roof, belfry reinforced, at a cost of \$7,000; fund was raised for the relief of the unemployed by the S. S. and congregation; unusual activity among the young people, presenting 3 comedies by the Sunshine Division; a \$5,000 pledge by the S. S. for proposed interior improvements, authorized by the congregation, to cost \$62,711, but wisely deferred for the present on account of the present industrial depression and season of alarming unemployment; continued interest and growth of the Men's Club, led by David J. Kendig, Jr., and his associates; omitting night Church worship from Pentecost to October; Memorial Baptist Church and Business and Professional Women's Club worshipping with us; a special memorial address to the Reading Fire Department in the Rajah Theatre; the largest Christmas Dawn worship with 1,100 in attendance; the usual large celebrations of the Holy Communion on the increase in the pews; liberality of the members in supporting pastor and Consistory, and the fine spirit of unity and peace. The following resolutions were suggested for the 16th year: 1. Attempt bigger spiritual tasks, never growing weary, in spite of the unfriendly spirit toward the Christian Church, and even the ministry, and members of the Church. 2. Greater faith in the ultimate victory of righteousness and peace in this chaotic period, industrially, politically, and financially, never despairing, ever hopeful, with sensible optimism in control. 3. Greater emphasis on true Christianity, not on Churchianity, but a Christianity through the Church of Jesus Christ, His outstanding institution for which there is no substitute, believing in its uplifting spiritual influence, to be felt in all phases of life. 4. Loyalty to your own Church, yet loving interest in all Churches, avoiding bigotry and provincialism, cultivating the spirit of brotherhood. A basket of gladiolas was presented to Rev. Mr. Poetter by the Senior C. E. Society. There were con-

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gratulations by members and friends of the congregation. The Consistory granted him a vacation of 4 Sundays. The pulpit will be supplied by Rev. R. W. Albright and J. Arthur Heck, of Albright Seminary.

REPORT ON THE STATE OF THE CHURCH IN EASTERN SYNOD

Dear Fathers and Brethren:

In submitting this report, we wish first of all to preface it with a word of explanation. It has been our custom to submit it to you in the pages of the "Blue Book." It was manifestly impossible to do this at this time, owing to the fact that the necessary data was not at hand at the time the "Blue Book" went to press. At that time the minutes of only three Classes were received. Gradually, however, they have arrived. But at this writing we have not received the minutes of two of the Classes. It is very apparent that if a report of this kind is to have any value it must be based upon a careful study of the total records of the year. These must be received from all the Classes in ample time or in the nature of the case the review of the same will be hurried, superficial and without objective worth. We realize that this condition has been brought about by the change in the time of the meeting of Synod. We trust that this condition may be adjusted by next year and we call the attention of all the Classes to the necessity of having ample time elapse between the meetings of Classes and of Synod so that the minutes of the former may be transmitted to and studied by the officers and committees of Synod.

As we have examined the reports from the different portions of our Synod we have found much for which we thank God and take new courage. In times of difficulty when circumstances have conspired to bring many discouragements, our pastors and officers of Consistories have, with very few exceptions, remained faithful at their posts of duty and are giving a good account of their stewardship. We do not wish for one moment, however, to give expression to a complacent note of selfsatisfaction. We are painfully conscious of our slow gains and frequent losses in the statistical columns which record our membership, communicants and benevolent giving. This must ever be a painful reminder of the lukewarmness and indifference of a large portion of our membership and a constant challenge to consecrated and heroic service that the whole lump may be leavened.

We glean the following information from a study of the more important statistical items of the year. There are 420 ministers within our bounds and 580 congregations in our constituency. The former represents a gain of 8 and the latter a loss of one, as compared with the previous year. Our present membership is 145,382, which represents an increase of 50, as compared with the previous year. However, at this point we wish to direct attention to the fact that the previous statistical year represented only a period of eight months, extending from May 1 to Dec. 31, 1929. Obviously it cannot serve in most cases for a proper basis of comparison. If we compare our present membership with that

recorded for the last previous twelve month period, viz., the one ending Apr. 30, 1929, which was 147,502, we discover a net loss of 2,120. Surely this should give us pause for serious thought. Three of the Classes erased a larger number from their rolls than they confirmed. But in only one instance could we find even passing reference made to this serious condition in the minutes of these bodies, although a great number of subjects of lesser moment were dealt with at great length.

The number that communed during the past year was 116,268, which represents an increase of 6,083 over the previous period, but again when compared with the twelve-month period ending Apr. 30, 1929, represents a loss of 5,636. The total benevolences of our people amounts to \$550,310, which represents an increase of more than \$100,000 over the previous period, but which is a decrease of \$79,862, as compared with the year ending Apr. 30, 1929. The amount expended for congregational purposes likewise represents a decrease of \$98,421, as compared with the year ending Apr. 30, 1929.

How shall we interpret these figures? Undoubtedly the economic depression which has been with us accounts for much of the decreased giving for congregational purposes and for the general benevolences of the Church. General business conditions as well as our own financial reports forcibly remind us that we shall be most economical in the arrangements of our local budgets. Costly enterprises should not be undertaken, except where absolutely necessary. We should always be mindful of the fact that the principles of stewardship which are being emphasized at present embrace also those of trusteeship. Increase of salaries and enlargement of the scope of our home and foreign missionary enterprises should not be contemplated for the immediate present, it would seem.

It may be that, just as in the case of the 1900th Anniversary of Pentecost celebrated last year, one of the results hoped for in increase of membership was not realized, so in the case of the Stewardship activities of the present year, owing to outward circumstances, may not bring immediate and visible results. However, we should not permit these tests to be a gauge of their value. In faith we must move forward and sow the seed, believing that it will grow, "we know not how" and bear its acceptable fruit. The standard of giving of our people is still very low as measured by their resources and as compared with sums spent for frivolous purposes. The great needs of the Kingdom, particularly as they are brought to our attention by the pressing financial wants of our Home and Foreign Mission Boards, must ever be held before our people.

We heartily endorse the recommendation of the Executive Committee of General Synod that "the major feature of our denominational program for the first part of the year 1932 be the deepening of the spiritual life of the Churches and the reaching of the unchurched."

We are not unmindful of the fact that the change in the financial year and of the dates of the meeting of Synod and Classes has brought with it incidental and temporary disadvantages and misunderstandings. Some of our pastors have criticised these changes and not without cause. However, it would seem that the advantages of the changes should outweigh the disadvantages and in time justify themselves. At all events, it is only as we loyally co-operate in the working out of the new schedule and give it a fair trial we will be in a position to properly evaluate it.

Two of the most encouraging items which have come to our attention are the small number of vacant charges within the bounds of Synod and the continued growth and prosperity of our educational institutions. There are only 7 vacant charges as contrasted with sixteen a year ago. There are at present 96 students for the ministry. We have now come to the unique situation

where we need not emphasize numbers but rather quality and can insist that the highest qualifications be met by those who would be candidates for the ministry and especially on the part of those who desire beneficiary aid.

Our educational institutions have enlarged their work. Especially do we rejoice in the generous gifts which have been bestowed upon Franklin and Marshall and Ursinus Colleges, making possible new buildings and increased endowments. Here and in our Seminary where we have so recently installed a professor in the newly created chair of religious education lies our hope for the training of the leaders of tomorrow who shall carry on and bring to fairer issue the noble traditions of our beloved Zion.

With humility of spirit as we remember what we have left undone and the goals which we have failed to achieve, with a willingness to profit by the lessons of the past and with devout thanksgiving to the great Head of the Church who has guided us and blessed us, conscious of His presence let us return to our several fields to work the works of faith and labors of love in the patience of hope.

Respectfully submitted,

Lee M. Erdman,
C. B. Schneder,
William F. Kosman,
Henry S. Wolford,
Thos. J. Koch.

BUILDING A NATIONAL PERSONALITY

"Nations are great on the basis of their personality; not their military power, or economic strength." Thus the Rev. Leyton Richards expressed one of the central ideas of the two Institutes of International Relations conducted during June by the American Friends Service Committee, at Haverford College.

These two Institutes were even more successful than had been hoped for. The limit of enrollment in each was set at 150. This limit was reached in the Institute first held, for ministers, club leaders, peace workers in general. The second Institute, for educators, the first of its kind, had an enrollment of about 140, mostly interested and enthusiastic teachers, with a few other workers with young people.

There can be no doubt of the eagerness of many teachers for such expert advice and leadership as was offered here, and the Service Committee now plans to hold at least two Institutes annually, the one, as in the past two years, for peace workers in general; the other, to help teachers in their task of training the rising generation in world citizenship.

Both Institutes were attended by persons from Canada, and from all parts of the United States. At the first were 25 or 30 young Methodist ministers preparing for summer conference work; and as many young men and women going out in the Quaker Peace Caravan service.

The religious element was a vital part of both gatherings—the morning meeting for worship, and the course on the spiritual aspects of the struggle for peace, most inspiringly conducted by Leyton Richards, of the Carrs Lane Church, Birmingham, England, and Henry Cadbury, of Bryn Mawr College. Truly religious, too, was the spirit of good-will and co-operation which pervaded the groups—the very spirit which is required for the success of the world community.

This spirit was greatly assisted by the informality of the gatherings. The students live in the college dormitory, and eat in the college dining room. Many of the instructors live with them, and form a part of the general group, for further discussion, or for general conversation.

These instructors, too, were of the highest grade, while such additional lecturers as Norman Thomas, Agnes MacPhail, only woman member of the Canadian Parliament, Bishop McConnell, Frederick J. Lib-

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by, and James G. McDonald, gave deep inspiration, or special information on vital topics.

In each Institute a solid foundation of fact was given by courses of lectures extending through the two weeks, on the political and economic facts and problems of peace in "our machinery of life-civilization." The major emphasis was on the necessity of building the attitude of mind which recognizes the world today as a single community, and armaments as "an expression of diseased international relations."

CIGARETTE MAKERS MIGHT PROFIT
(This timely admonition is found in the May issue of the "Western Journal of Education" and is deserving of serious thought)

Vendors in liquor in the halcyon days of boozedom gave little heed to signs of warning. Some of us have seen children, eight to ten years old, go into saloons and carry away beer by the lard bucketful. Regulations and restrictions meant nothing to these purveyors of booze. Childhood and youth meant nothing to them. They continued their tactless and illegal practices until the people arose in their wrath and closed their grog shops.

Vendors in cigarettes are following in the footsteps of these sightless liquor sellers. We have all noticed how the cigarette makers in their glaring advertisements have associated their wares with the pictures of beautiful young women. For the first time, this morning I noticed that in a certain advertisement the beautiful young lady was holding a cigarette. In a short while, now, they will have the smoke curling toward the skies from her lips. With this accomplished, we can expect them to show the baby in the cradle nursing at a cigarette instead of a bottle of milk.

There are certain practices of questionable nature for which there seems to be no limit, unless an indignant public keeps everlastingly driving them back into their haunts. Cigarette makers might profit from the experience of booze vendors.

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A Letter From London

By Hubert W. Peet

A Low-Church Champion

The death of Sir Edward Clarke at the age of 90 removes from the ecclesiastical scene one who was a valiant defender of the Protestant character of the Church of England. Sir Edward, who was a leading barrister in his time, and a law officer in the Government, never feared to take an unpopular cause. It was his duty to cross-examine the late King Edward VII, when he was Prince of Wales, in the "Tranby Croft" case. This he did with scrupulous fairness and without fear. He did his best to prevent the Transvaal War, being at the time highly unpopular with his Party for this action. He was a member of the Commission which in 1904-1906 had to enquire into the question of Ecclesiastical Discipline, and he was indignant at the toleration shown by the bishops to Catholic priests. His devotion to his Church was shown by his gift of St. Peter's, Staines, which he built at his own expense. There he acted as Churchwarden and read the lessons for many years; and one of the last interests of his long life was the provision of stained-glass windows for this Church.

The Late Mr. K. T. Paul

The death of Mr. K. T. Paul, the leading Indian Christian and only Protestant member of the Indian Delegation to the Round Table Conference in London last winter, is a loss not only to the Christian Church in India but to the Church throughout the world. The news has come as a great shock to his English friends who saw much of him during the Conference proceedings, especially as, unwell as he was while in England, a better account of his health was brought to London by his great friend, Rev. Wm. Paton, Secretary of the International Missionary Council, who visited Mr. Paul at his beautiful Christian home at Salem, Madras, only a few weeks ago. One of the last things he said to me when he left London was that he was hoping to return in the summer, en route for the Y. M. C. A. Conference in the United States, where he had so many friends. Kanakarayan Tiruselvam Paul combined in an unusual degree the mystic and the practical man. He was of sterling character and extraordinary ability. His family had been Christian for several generations. He was educated at Madras Christian College and became Secretary of the National Missionary Society, an Indian body. He was the first Indian Secretary of the Indian Y. M. C. A., from which post he resigned only a year ago. Through the latter work he became not only a notable figure in his own country, but his presence at gatherings in Britain, U. S. A. and on the Continent of Europe brought him into close contact with religious leaders in many lands, and he won from all respect and admiration. He took a leading part in the Jerusalem Meeting of the International Missionary Council in 1928. To K. T. Paul was largely due the development of the co-operative bank system for the relief of the poverty of the Indian peasant, and he was anticipating giving a considerable portion of his time to further practical work regarding rural problems in India. Mr. Paul was as much at home discussing such problems as he was in a company of Tamil scholars debating problems of South Indian Hinduism, in which he was deeply versed. Although at first he was opposed to the scheme for Church Union in South India, he later became one of its champions. He was Moderator of the South India United Church in 1926.

A Famous Singer at a Missionary Anniversary

Not for the first time Mr. Roy Henderson, the well known singer, set the tone of the Annual Meeting of the London Missionary Society. For half an hour before the chairman, Mr. Somervell, began the

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meeting, Mr. Henderson sang from the "Elijah," a Negro Spiritual "Deep River" and other songs; at the end he asked the audience not to applaud his last solo because he wished it to be regarded as a prayer. Thereupon he sang "O for a

Closer Walk with God," and the meeting began at once with prayer. Mr. Roy Henderson is one of the most famous of singers. He leaped into the front rank by his singing in "The Mass of Life," and since that time both on the wireless and on the

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Address Rev. Clinton H. Gillingham, D.D., President, 1122 Spruce St., Room E, Phila., Pa.

concert platform he has been a singer, sought everywhere. His father is the head of the Nottingham Institute, a Congregational College, and in an L. M. S. audience he is among friends. But it is not always that the tone of a missionary assembly is so beautifully set by so great a singer.

A New Dean for Manchester

The new Dean of Manchester is to be Dr. Garfield Williams, Dean of Llandaff. Dr. Garfield Williams is not yet fifty years of age, but he has crowded many achievements into his years. He was trained in medicine and was for a time a medical missionary in India. Since that time he has been, among other things, a schoolmaster at Rugby, a secretary of the C. M. S., secretary of the Church of England Missionary Council, and Dean of Llandaff, a diocese which includes Cardiff and other important Welsh centres. Wherever he has been he has proved himself a man of immense energy and entire fearlessness. Among the missionary societies he has been regarded for years as a leader. He is also a great believer in Church unity. He traveled with the Phelps-Stokes Commission in East Africa; he led the "World Call" Movement of the Church of England; and Wales has reason to remember with gratitude what he has done during his brief term of service at Llandaff; and in Manchester no less than in Cardiff he is certain to set in the forefront of his ministry the overseas work of the Church of Christ and to stand for all that draws together the Churches in that enterprise.

As a boy he suffered from ill health and most of his education, he once told me, was received from intensive browsing in his father's library. He gets his name "Garfield" from the fact that his grandfather, Matthew Hodder, founder of the famous publishing firm of Hodder and Stoughton, became interested in Thayer's life of Garfield, "From Log Cabin to White House," which was failing to sell in England. Hodder said "It ought to sell," took over its issue, and made a great success of it. His grandson was born about this time and was named after the hero of the book!

The Quakers' 253rd Yearly Meeting

The oldest of the British May Meetings, that of the Society of Friends, opened its 253rd Session at the Quaker headquarters at Friends House, London, on May 21. Harold J. Morland was again appointed clerk, that is chairman, for the coming year. The tabular statement of London Yearly Meeting, which includes all the meetings in Great Britain (but not Ireland), Australasia and South Africa, shows a total recorded membership of 20,337, an increase of 82 persons in 1929.

On the eve of the Yearly Meeting, as is usual, the Swarthmore Lecture was given to a crowded audience. Of the twenty-five Swarthmore Lectures which have been given, three have now been delivered by Americans, for Dr. Rufus M. Jones has given two of them, while this year's lecture on "Creative Worship" was given by Dr. Howard H. Brinton, formerly of Philadelphia and Earlham College, Indiana, and now Professor of Religion at Mills College, California. Dr. Brinton and his wife are spending most of this year in England.



Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

A Sendai Wedding. Few of the younger missionaries have a larger circle of friends among the women and girls of the denomination than the former Miss Edna Mae Martin, missionary kindergartner, who on July 2nd became the bride of Mr. Carl

Schultz, Sipple teacher of English in Tohoku Gakuin, Sendai, Japan.

Sensing the call to definite Christian Service, while a member in the household of a pastor's family in the mission at Cedar Rapids, Iowa, Miss Martin chose the career of missionary. With that in mind, her college and graduate work covered courses in preparation for life in a foreign country. This preparation will go into the making of a Christian home—for which as source of influence, there is no substitute. We are indebted to the Allentown "Morning Call" for the following details of the wedding. "At an outdoor wedding at the home of Rev. and Mrs. Carl D. Kriete, Miss Edna Mae Martin and Mr. Carl Schultz Sipple were married Thursday afternoon by the Rev. Mr. Kriete. In the garden an aisle leading to a wisteria arbor was marked off by white streamers and pink roses. . . . The attendants were Mr. and Mrs. Alfred Ankeney with Evelyn Mae Schroer flower girl. Among the large number of guests were many Japanese friends, the Sendai missionaries, Mr. and Mrs. Carl Nugent of Yamagata, Mr. and Mrs. Schroer, Morioka, Mr. and Mrs. M. J. Engleman, Wakamatsu.

Central West Activities. Miss Helen Nott, Milwaukee, Wisconsin, General Secretary of the Central West, has planned her vacation motor trip with the double purpose of vacationing with her family and visiting and interviewing friends of the late Rev. J. Stucki for whose biography she is assembling material. Miss Nott attended both Mission House Conference and Lake Geneva Summer School of Missions. Miss Nott writes of the latter: "Bay View" has been the official cottage for the Reformed Church in the United States for the past few years. It has an ideal situation, being in close proximity to class rooms and dining hall with one of the finest views of the lake. This year the delegation was not as large as former years but the group that lived together at "Bay View" experienced beautiful friendship and wonderful inspiration. The weather was extremely hot, but Lake Geneva's cool waters provided excellent swimming and refreshing night's rest. Our delegates represented three congregations, Town Herman, Grace and Immanuel, Milwaukee. Miss Louise Grether of Town Herman, official delegate of the W. M. S. G. S., will edit the Woman's Missionary Page in the "Kirchenzeitung." Misses Dorothy Keeler and Elsa Denker took courses in Children's Work, preparing themselves to lead the Mission Band groups at Mission House Conference. Mrs. F. Rindfleisch was the official delegate from Grace Church, Milwaukee. The group having studied so diligently that they came home with as many credits as can be secured at one session, resolved to return next year for a diploma.

From "The Land of the Sky." In preparation for the extension work in Mission Study, which she expects to undertake in her home and neighboring parishes, Mrs. L. A. Peeler, of Kannapolis, is attending the Blue Ridge Missionary Education Conference at Black Mountain, N. C. With a zeal that awakened good response, Mrs. Peeler organized and taught a number of classes last year. Further encouraged by attendance at the Home Mission Congress last December, she is taking special preparation in "The Home Missionary Enterprise" conducted by Dr. Ernest M. Halliday, General Secretary Congregational Church Extension Boards.

In Full Swing. With 25 centers in operation, the Christian influence of workers in Migrant Camps is being tested to the utmost. Beginning in New York and moving down the eastern coast we find large numbers of Italian, Polish, and Negro families working long hours to harvest the perishable crops of apples, strawberries, blueberries, tomatoes and cranberries. Moving inland the same nationalities cultivate and can beets, corn and onions. On the

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never waned. This spring she organized the town of Bloomfield in the interest of Christian welfare work for the Poles who had come to the town.

To this coast to coast work our W. M. S. G. S. contributes \$250. From the Day of Prayer offerings come the main support. It is necessary to bear this in mind and never allow the offerings to be used for local or undesignated purposes.

The above paragraph calls to mind the progress of preparation for the 1932 Day of Prayer. Recently 420,000 Call to Prayer cards came from the printer. These were prepared by Mrs. Eliza dePascoe of Mexico, President of the National Societies of Christian Women, an enthusiastic promoter of the World Day of Prayer among her people for several years.

Miss Pauline Holer, President of the Baltimore-Washington Classical Society, also President of the hostess Society for Potomac Synodical Society, sends this sheet of information. Seventeenth Annual Convention of W. M. S. P. S. will meet Sept. 29, 30 and Oct. 1 in First Reformed Church, 13th and Monroe streets, N. W., Washington, D. C. At Union Station take car marked 11th and Monroe streets—ride to end of line; walk one block west or car marked 14th and Decatur streets or marked 14th and Colorado Ave., ride to 14th and Park Road—walk north one block to Monroe street, then one block east on Monroe to 13th. Credentials must be in by Sept. 1. Requests for entertainment should be addressed to Mrs. Thomas E. Jarrell, 1420 Ingraham St., N. W., Washington, D. C. Kindly notify Mrs. Jarrell soon after August 15, giving time of arrival. Meals served at Church at 50 cents per meal.

CEDAR CREST COLLEGE

For the second year all girls who have studied social science at Cedar Crest College under Dr. Charles H. Rominger of Bethlehem, have been placed in good positions. This year the girls have the following places: Charlotte Kob of Elizabeth-

town, the Family Society of Harrisburg; Olympia Cassone and Leonora Cohen of Allentown, position with Lloyd's Committee located in the U. G. I. Building, 112 N. Broad Street, Philadelphia, which will have \$3,000,000 to reduce unemployment in that city; Alva Parker, Family Society, Harrisburg; Helen Ebling, Mothers' Assistance Fund of Pottsville, near her home, Schuylkill Haven.

Last year 7 girls were placed in Philadelphia; Orange, New Jersey; state department at Trenton; Y. W. C. A. work at Bayonne, New Jersey; personnel department of the American Telephone and Telegram Company; and Sleight Farms, Darlington County. Cedar Crest girls trained in social work are now holding positions in Newark, Staten Island, Westchester County, New York, Philadelphia, Allentown, Bethlehem, Easton, Reading, Plymouth, and other cities.

In addition to the regular 4 years of training in sociology and Social Science from a theoretical angle, Cedar Crest students do five hundred hours of practice work in the Allentown and Bethlehem social agencies during their last two years at the college.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Home has been a very quiet place. Located as it is in a residential section of the city there are no noises in the neighborhood to disturb its peace. The members of the family within are not given to noisemaking and the Home has been a good place for rest.

Just now things are different. For more than a week while excavations are being made the giant shovel has been lifting out yard after yard of earth, it has pulled up and lifted out from basement huge stones weighing tons; the heavier they were the more noise the engine seemed to make. At the same time the air-compressor was furnishing power to drill the solid mass of rock; that added to the perpetual din. To prove that they could make still more noise the workmen would occasionally dyn-

amite rocks that had been drilled. Then at intervals a large truck would unload stone intended for masonry work, seven tons sliding in one mass from its steel body. But we have noise only until the evening when the workmen leave when our accustomed peace returns.

The work of pouring concrete for the footings was begun in the subway connecting the old and the new building. The local Transit Mixed Concrete Corporation is delivering the concrete. At their plant in the city they load a batch of about four tons of gravel, sand, cement, and water, while they are going to the Home that material is being mixed in a cylindrical mixer. Arriving at the building site they deposit the ready mixed concrete where it is wanted. With a fleet of transit mixers a steady stream of concrete is flowing into the footings. This part of the work will soon be completed.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Anniversary on Aug. 27 is the center of Bethany life. Miss Alice Maurer, of Reading, has been busy during the past two weeks making the costumes for the children. The program will be 4-fold in its contents: Recreation, Patriotism, Labor and Service. The electric company is busy changing the poles to make room for the tent. Some have asked, "How can you have Anniversary with so much building?" Our answer is, "Come and see as there is a treat in store for all." The Anniversary Program will begin at 1:30 D. S. T. and the procession by the children at 1 P. M.

When it became known that one of our boys was to go to Camp Mensch Mills, Mrs. Moyer, chairman of the Ladies' Committee, offered to pay for another boy so the first boy would have company.

Mr. Ringler, of Reading, came to the relief of the children on a very hot day with an ice cream treat.

The Haines Congregation did not forget the children but sent their Annual treat of watermelons which were greatly enjoyed by the Bethany family.

SYMPOSIUM: Can We Practice the Principles of the Sermon on the Mount in our Present Economic System If We Pay the Price? Dare We?

By the REV. EDWARD O. BUTKOFSKY

Ultimately it is not a question of can we, but dare we? One thing is quite clear: that the basic motives of the Sermon on the Mount are not in practice as the basic motives of the present economic system. There is a wide gap. The Sermon on the Mount confronts us with the infinite worth of personality. In the present economic system, profit is primary and wealth is the measure of success, and personality is often crushed in production.

To what extent are we able to practice the infinite worth of personality in an economic order where the system of valuations, preference and ideals are determined by the drive for profits? A contractor cannot build a ten-story ideal with a five-story scaffold.

Shall we then adjust the attitude pictured in the Sermon on the Mount or adjust the economic system? "To say that the social laws of Jesus' are not applicable in a selfish society and will not become binding until society becomes unselfish, is like saying that the laws of health are not binding on a sick man, and will not be until he becomes well."

Certainly the attitude of the Sermon on the Mount is extreme and looks impractical and impossible. But that is due in part to the fact that we live in, contribute to and are supported and mesmerized by the ethics of a system so far removed from the Christian ideal. Furthermore, unrighteousness often seeks to justify itself by pointing to the distance between what is and what ought to be.

In part, Christianity is impractical because not practiced. On the other hand, if Christianity had ever been completely practical, history would have finished with it centuries ago. Its extreme and impractical nature will always be accentuated by its sharp and vivid contrast to existing evils. But it is this very quality which gives it challenge and power in every generation to lift men and their systems to ever higher levels. When the present economic system is a mere incident in history the Christian ideal, like a comet receding into the splendor of heavens, will be drawing men to new and higher levels of life. For the Christian it is not a question of can we, but dare we?

Christian history is full of the conquest of impossibles. Even so dynamic a character as Paul left Athens with the suspicion that Christianity in that city was impossible. They laughed it out of town and called it foolishness. And yet one of the amazing victories of the early Church is its conquest of Greek culture.

When Nero had his famous garden party and entertained with the blood of Christians, then the Christian ideals seemed utterly impossible in the fabric of the Roman order. Yet some became in time the headquarters of that impossible Christian ideal.

The Christian ideal of family life must have seemed utterly impractical in that day of serial polygamy when Jerome saw in Rome a man divorced twenty times living with a wife who had had twenty-two

husbands. And yet the Christian ideal affected a radical change in the family life of the middle ages.

Seeing then that the faith of Jesus has labored victoriously with human nature and some of its lesser creations before our time, shall we the trustees of that faith leave the Lord without witness in our generation?

The reconstruction of the economic ideal with a more Christian spirit is not impossible. Already we see some new tendencies. There are men in industry who have and show a fine regard for human worth within the limits of the order. Others are caught between economic pressure and conscience and are looking for ways out. This is a task for intelligent and practical men.

Fundamentally it is not a question of placing a first century law and program in a twentieth century setting. Rather, it is Jesus' attitude towards life and His conviction that personality is of supreme and infinite worth and that the practice of that attitude with regard to goods, machines, the uneven ability of men and the uneven moral natures of men will, in the long run, bring the highest type of satisfaction and build the body spiritual.

When Jesus took daily bread—that was God's gift and man's labor—He blessed it and said: "This is My body which is broken for you." Suppose our society practicing the Universal Priesthood of Believers did that with iron and electricity?

Norristown, Pa.

HOME AND YOUNG FOLKS

RELIGIOUS EDUCATION

"All teaching has two objectives—the subject taught and the person taught. When we teach John grammar (or the Bible) we teach grammar (or the Bible) of course, but we also teach John. And the greater of these two objectives is John.

"Who can measure the potentialities that lie hidden in the soul of a child! Just as the acorn contains the whole of the great oak tree enfolded in its heart, so the child-life has hidden in it all the powers of heart and mind which later reach full fruition. Nothing is created through the process of growth and development. Education is but a process of unfolding and bringing into action the powers and capacities with which the life at the beginning was endowed by its Creator.

"The child comes into the world—indeed, comes into the school—with much potential and very little actual capital. Nature has through heredity endowed him with infinite possibilities. But these are but promises, they are still in embryonic form. The powers of mind and soul at first lie dormant, waiting for the awakening that comes through the touch of the world about and for the enlightenment that comes through instruction.

"Given just the right touch at the opportune moment, and these potential powers spring into dynamic abilities, a blessing to their possessor and to the world they serve. Left without the right training, or allowed to turn in wrong directions, and these infinite capacities for good may become instruments for evil, a curse to the one who owns them and a blight to those against whom they are directed."—George Herbert Betts, "How to Teach Religion."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

JOHN DRYDEN, THE POET

Text, Proverbs 25:20, "He that singeth songs to a heavy heart."

This is a year of noted anniversaries, especially of literary persons. In November, the two hundredth anniversary of William Cowper, poet and hymn-writer, will be celebrated. On August 9 was the three hundredth anniversary of another English poet and a noted dramatist.

I believe that it is a good thing for every one to become familiar with the life and character and achievements of the most noted men and women in the history of the world. The centenaries of their births bring them anew to the attention of intelligent persons. Every boy and girl ought to take an interest in biography and history and should learn all they can about the men and women who have contributed toward the prayers of mankind.

I want to tell you a little about the life and writings of John Dryden, dramatist, poet, and critic, who has been called "the foremost man of letters of the period following the restoration."

John Dryden was born at Aldwinkle, Northamptonshire, England, August 9, 1631, fifteen years after the great poet and dramatist, William Shakespeare, died. His father, Erasmus Dryden, was the third son of Erasmus Dryden, Baronet. It is said that his great-grandfather knew Erasmus, one of the greatest scholars of the Reformation period, and was so proud of the great scholar's friendship that he gave the name of Erasmus to his eldest son, the poet's grandfather, and he in turn gave it to his third son, the poet's own father.

The name of Dryden's mother was Pickering, whose father was Henry Pickering, rector of Aldwinkle All Saints Church. It is said that the poet was born in the rectory.

Dryden's father procured for him admission to Westminster school as a king's scholar. So many poets and hymn-writers have been students at this famous school that it may well be called "a School of Hymn-writers." Dryden began to write poetry while in this school, and continued to do so while in Cambridge, which he entered in 1650.

He was elected a scholar of Trinity, Cambridge, in that year, and took his B.A. degree in 1654, the year in which his father died. His father left him a small income of three hundred dollars a year. He continued at Cambridge until 1657, when he received his A.M. degree.

After leaving Cambridge he went to London, where he was employed as a clerk to Sir Gilbert Pickering, his cousin, who was chamberlain to Cromwell.

While at school, and only eighteen years old, he wrote some elegiac verses on the death of a schoolfellow, Henry, Lord Hastings, son of the Earl of Huntingdon. Although published in a volume of elegiac verses by different writers, the poem was so ordinary even for a young person, that it gave little promise of the future greatness of the poet.

OH, WHERE, WHERE ARE THE MEN?

I went to Church last Sunday, as becomes a man of wealth,

I go at least three times a year, if permitted by my health.

My wife and I were very late, and seated near the back.

The pews were easy and well filled, but of men there seemed a lack.

There were women everywhere, dressed in black and white and tan;

I looked about on every side, but failed to see a man.

There were women, girls and women, from eighty down to ten.

I whispered to my wife and said, "Oh, where, where are the men?"

I went into the Sabbath School, to meet Superintendent Ball;

But the session was conducted by assistant, Nancy Hall.

There were little girls and little boys, in a long and lively row;

A class of sweet young ladies, with a lonesome youth or so;

A dozen dead old women, and I murmured low again,

As I saw the choir and teachers, "Oh, where, where are the men?"

I was at evening meeting, to see if a man was there;

Mrs. Bailey read the Bible, my own wife led in prayer.

In that gathering of women, I felt quite out of place.

I went into the street again, ere any saw my face.

That night I had a fearful dream; it filled my soul with dread.

I thought from earth I'd passed away, that I, alas, was dead.

Over a silver sea I sailed, unto a shining shore.

I was stopped on the Golden Stair, before the open door.

"'Twas a dream," said good Saint Peter. "You must go back again."

"Oh, let me look just once," I begged, "And see if there are any men."

Mary S. Hitchcock in
The Churchman.

ness of the poet. It has been pointed out that Dryden attained to the mastery of his art by very slow degrees, and that the older he grew the better he wrote, and that the volume published a few months before his death contains a great deal of the best poetry he ever produced.

When Cromwell died, Dryden issued a volume of "Heroic Stanzas" to the memory of the Protector, which brought him from obscurity and made him a name as a poet. Afterward he wrote a poem hailing the return of King Charles which was criticized because of his change of attitude.

Dryden had to earn some money by writing because his income was too small at this time to keep him going. At first he thought of tragedy, but his first production was not suited to the requirements of the stage. Then he turned to comedy, for which he had no natural liking.

In a short essay in his own defence he wrote as follows: "I confess, my chief endeavors are to delight the age in which I live. If the humor of this be for low comedy, small accidents and raiery, I will force my genius to obey it, though with more reputation I could write in verse. I know I am not so fitted by nature to write comedy; I want that gaiety of humor which is required to it. My conversation is slow and dull; my humor satiric and reserved; in short, I am none of those who endeavor to break jests in company or make repartees. So that those who deery my comedies do me no injury, except it be in point of profit; reputation in them is the last thing to which I shall pretend."

His first attempt at comedy was also a failure. One of the critics, Pepys, pronounced it "so poor a thing as ever I saw in my life." In most of his comedies there was much which the taste even of our times would consider indelicate. One of his later comedies, produced in 1680, entitled "The Kind Keeper," was prohibited after three representations, as being too indecent for the stage.

"The Rival Ladies," founded on a Spanish plot, was produced before the end of 1663, and printed in the next year. Pepys spoke of it as "a very innocent and most pretty witty play." After the production of this comedy, Dryden assisted Sir Robert Howard in the composition of a tragedy in heroic verse, called "The Indian Queen," which was produced with great splendor and with great success in 1664.

On the first of December, 1663, Dryden married Lady Elizabeth Howard, Sir Robert's sister and the daughter of the first earl of Berkshire. They were not suited to each other, and their married life was a very unhappy one. It is on this account that I chose the text which I am using.

Dryden now turned to tragedy, in which he was more successful than in comedy, but the tragedies, in spite of the excellence of occasional passages, do not attain to a high rank. But it was in his tragedies that he perfected by degrees his mastery of heroic verse, "of which later," as some one says, "he was to display the capabilities in a way that had never previously been seen and has never since been surpassed."

Dryden was an advocate of rhyme instead of blank verse in the writing of tragedy. In 1668 he published his "Essay of Dramatic Poesy." At this time he was under contract to write for the King's Theatre, in London, for which he received \$1,500 to \$2,000 a year.

Dryden was appointed poet laureate and historiographer to the King about 1668 or 1670, with a pension of \$1,500 a year and a butt of canary wine. He continued the

writing of both tragedy and comedy until 1694, six years before his death, having written twenty-seven plays in all. His last drama, "Love Triumphant," was tragic-comedy.

In 1685, on the accession of James, Dryden became a Roman Catholic, and died in that faith. He was severely criticized for this change in religion, but some of his admirers think he was perfectly sincere in making the change.

In the last decade of his life he made a number of translations from the classics. He translated Ovid's Epistles, and made numerous translations from Virgil, Horace, Lucretius and Theocritus.

He died at his house in Gerrard Street, London, on the first of May, 1700, and was buried on the thirteenth of the month in Westminster Abbey. His portrait, by Sir G. Kneller is in the National Portrait Gallery.

His widow died insane, after surviving her husband fourteen years. Charles, the eldest son, was drowned in the Thames. John, the second son, died at Rome in 1701. Erasmus Henry, the third son, died in 1710. He succeeded to the title of baronet, which passed to his uncle, the brother of the poet, and thence to his grandson.

I BELIEVE

I believe in the Christian Sabbath, labeled with name of the Lord of the Church, the **Lord's Day**.

I believe in our American Sunday which is recognized in the Constitution of the United States, Article 1, Section VII, paragraph 11, as our National Weekly Rest Day.

I believe the Sabbath is a sign between God and me, that I may know that He is the Lord, my God. Ezekiel 20:20.

I believe that we have two "Sun-days," in every week—SON-day, the Lord's Day, a sacred institution, and Sun-day, a civil institution.

I believe that if the Sabbath falls the Sanctuary goes down with it. Levit. 10:30.

I believe the Sabbath is the basis of all our religious work. I Cor. 16:2.

I believe the American Christian Sabbath is better than the Continental Sunday.

I believe there is a place "in the sun" for our Sunday.

I believe that no man is a "champion of liberty" who does not reverence and obey the laws of our own beloved land, "whose laws we ourselves have made."

I believe that our Sunday laws are included in this test and that the surest proof of patriotism is that which respects and obeys these laws "which we ourselves have made."

I believe that the American born citizen who tries to smash our Sunday laws is worse than the ignorant foreigner who has brought his Continental Sunday with him.

I believe it's time for a Chateau-Thierry drive to hurl a conscienceless Commercialism out of Sunday.

I believe it's time for every friend of Christ, of the Church, of Christianity, against the countless harmful invasions of our Sunday.

I believe it's time that every Christian minister should stand up and be counted on this issue.

I believe it's time to stop apologizing for the Puritan Sabbath and to put more of the real, common sense Puritan spirit into our American Sunday.

I believe with Robert J. Burdette, that "the Declaration of Independence wasn't born in a Chicago beer dive on a Sunday afternoon; not by a jugful."

I believe it's time "the Churches give as generously to the cause of the Sabbath as they give to any Board of the Church."

I believe it is time every public official learns that it is his business to enforce the Sunday Laws, no matter what so-called popular opinion may be.

Lord's Day Leader.

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE, No. 20

P A N S Y
A T O N E
N O R I A
S N I P S
Y E A S T

MAKE 10 OUT OF THESE 20—No. 12

1. Heart

2. Gentle

3. Hard

4. For

5. Fore

6. Fear

7. Mil

8. Home

9. Life

10. Hum
11. less

12. lions

13. taste

14. like

15. ache

16. ship

17. man

18. bug

19. ward

20. spun

A. M. S.

"Today if anyone asks a question about the universe," says Sir James Jeans, "it cannot be answered except by a mathematician, and when the answer is given no one except a mathematician can understand it." Now, where does that get us?

Home Education

"The Child's First School is the Family"—Froebel

RELIEVING MOTOR TENSION

By Ruth L. Frankel

"I wish I could teach Mary to eat better," sighed Mary's mother. "She starts in all right, but after a few minutes she just squirms and wriggles, and stops eating altogether. It doesn't matter what she has either. She behaves the same whether it is ice cream or spinach."

"Hm!" answered Cousin Jane, who had come to visit. "She seems to have a hearty appetite and to be perfectly well. I wonder if it's just a case of motor tension."

"Of what?" asked Mrs. Jones.

"Motor tension. You see, small children have the greatest possible difficulty in sitting still. Even some adults find it hard. You've seen the crowd at the ball game rise up and stretch at the seventh inning. That's to relieve cramped muscles. And that's for adults. Little children find it much more difficult to sit still than grown ups. In fact, for some it is next to impossible to remain in one position for more than a few minutes."

"But they have to sit at their meals," put in Mrs. Jones. "What am I to do?"

"Why don't you let Mary get down when she reaches that strained point and walk once or twice around the table? That should take the kinks out of her legs, and let her come back relaxed enough to be able to continue her meal."

"It doesn't sound logical to me," answered the mother, "but I've scolded and nagged and punished and coaxed until I'm beside myself. A four-year-old who can eat beautifully shouldn't be such a problem, I'm sure."

"No. She shouldn't," admitted Cousin Jane. "But very often feeding problems arise more from the strain resulting from cramped muscles than from actual dislike of the food. It's perfectly evident that when a child begins to swing her feet and kick the table, or to squirm about on her chair, she's not doing it just to be naughty, but because she had to work off some accumulated energy. And you'll find it less nerve-racking for you, if you let her work off that energy by complete activity, such as walking around the table, than if you fight her and try to compel an impossible control on her part."

"I'm going to try it," said her cousin. And the very next day, when Mary began to kick the table and to forget to eat, her mother instituted the game of "walking the wiggles away."

"Wouldn't you rather walk around the table than kick it?" she began quietly.

Mary looked up. "Yes. May I really get down?"

At her mother's smile and nod, the active little body slid happily off the chair, and Mary started trotting round the table.

"Just go enough to get the kinks out of your legs," suggested Mother, and after two turns a pleased little girl climbed back into her chair, and happily attacked her chop and carrots with never a squirm, while a delighted mother made a mental note of one more worry conquered.

"I take pleasure in saying that I regard kindergarten education, coming at the period of the child's life which it does, as one of our most important influences in realizing the present-day aims of education. I would be happy indeed to see a kindergarten department in every school system."—J. A. Brent, Head of Department of Education, Lindenwood College, St. Charles, Missouri.

If there is no kindergarten in your school write to the National Kindergarten Association, 8 West Fortieth St., New York, for leaflets and advice on how to secure one.

The barrister had returned home after an important case in which he had been defending a man charged with murder.

"What was the verdict?" asked his wife.

"He was acquitted," beamed the barrister.

"Wonderful! On what grounds?"

"Insanity. I proved that his father had spent five years in a lunatic asylum."

"But he hadn't, had he?"

"Oh, yes, he had," said the barrister, "he was a doctor there but I saw no need to bring out that fact."

The Family Altar

By A. W. Krampe

HELP FOR THE WEEK OF AUG. 24-30

Practical Thought: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Memory Hymn: "Now Thank We All Our God."

Monday—Missionaries of Antioch
Acts 11:19-30

In the scattering of the disciples, following the stoning of Stephen, some men of Cyprus and Cyrene went as far north as Antioch and there entered upon a new departure. They preached the gospel to Greeks. That had not been done before. The Lord blessed this new movement and a great multitude accepted Christ in response to the testimony of these missionaries. When the report of this work reached Jerusalem, Barnabas was sent to Antioch. Upon seeing the evidences of the grace of God his heart rejoiced and he exhorted the believers in Christ to remain steadfast. The work grew and developed and there was need for more workers. Barnabas thought of Saul and immediately he went to Tarsus and brought Saul back with him to Antioch. Barnabas appears in this passage in an exceptionally fine light and Luke has high words of praise for him. Being convinced that the work at Antioch was of the Lord he was anxious to secure the best qualified man as a helper. This has been rightly called an act of unselfishness and rare discernment and we may be sure that the enlisting of Saul for

the work at Antioch was by no means the least of the successes of Barnabas.

Prayer: Thou, O Lord, art still calling men through men to become fishers of men. We thank Thee for men like Barnabas who invite others to help them in the work of bringing the gospel to the world. May we too invite our friends to work together with us and with Thee. **Amen.**

Tuesday—The Mission to Cyprus
Acts 13:1-12

For a year Barnabas and Saul worked together in Antioch, building up that Church in a remarkable way. This Church was not merely strong in numbers, but also in the spirit of prayer, of liberality and unselfish service. Thus it became the center of what may be termed the foreign missionary activity of the early Church. There were prophets and teachers in Antioch. From among this number Barnabas and Saul were selected for the new enterprise of carrying the gospel into foreign lands. Particular emphasis is laid upon the guidance of the Lord. "The Holy Spirit said: Separate me Barnabas and Saul," and again in verse 4: "Being sent forth by the Holy Spirit." The mission upon which these two men entered was a divinely appointed one. The missionaries went first to the island of Cyprus, and in Paphos they made their first convert, for we may interpret the incident of Sergius Paulus in this light. At the same time they encountered opposition. The experiences in their first field of labor were typical of what they might expect as they continued in this adventure.

Prayer:

"Christ for the world we sing;
The world to Christ we bring,
With fervent prayer;
The wayward and the lost,
By restless passion tossed,
Redeemed, at countless cost,
From dark despair." **Amen.**

Wednesday—The Apostolic Commission
Matt. 28:16-20

In the passage for today we have Matthew's record of the parting words of Jesus to His disciples. It was on a mountain in Galilee where they had assembled according to the word of Jesus. Matthew's conception of Jesus as a King comes to the forefront in this scene. In kingly fashion Jesus gives a command to His loyal followers. This commission is preceded by an astounding claim—"All power is given unto Me, in heaven and on earth"—upon which the royal command rests and it is followed by an equally astounding promise—"Lo, I am with you always, even unto the end of the world." These words expressing the wonderful self-consciousness of Jesus, have always been very precious to the Church. They are basic for the missionary activity. The universality of the Christian message is found in these parting words of the Master no less than in the rest of His teaching. The claim and the promise of the great commission have always been and will be, an inspiration to the followers of Jesus to obey His royal command: "Go ye into all the world and make disciples of all nations."

Prayer:

"Lo, I am with you, saith the Lord,
My grace your spirit shall sustain;
Strong is My arm, and sure My word;
My servants shall not toil in vain." **Amen.**

Thursday—The Mission to Samaria
II Kings 17:24-29

The Northern Kingdom had fallen into the hands of the Assyrians, Samaria had been taken and the people had been led into captivity. Foreigners settled in the country and the result was a mixture in population and religion. The latter fact accounts for the hatred of the Jews against the Samaritans. Yet in the Providence of God these Samaritans were also to be made acquainted with the one true God, for none are to be excluded. The reading for today

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Cloth, 134 pages. Price \$1.25

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Price \$1.50

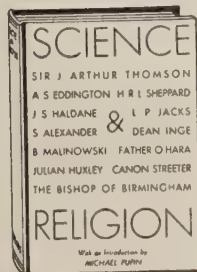
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J. S. Haldane

S. Alexander
B. Malinowski
Julian Huxley
The Bishop of Birmingham

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tells us that "one of the priests came, and dwelt in Bethel, and taught the people how they should fear the Lord." This was merely the beginning. John tells us that Jesus spent a few days in Samaria and led many to accept Him as the Messiah. Acts has the record of the blessed ministry of Philip in Samaria. Among all nations God has His people and it is for us, His children who have learned to know and trust Him in Christ, to spread the glad tidings of salvation.

Prayer: We thank Thee, Heavenly Father that Thou art no respecter of persons. Thou hast Thine own among all peoples. Help us to realize this truth and appreciate the privileges we have of being fellow-workmen with Thee. **Amen.**

Friday—The Mission to Nineveh
Jonah 3:1-10

The book of Jonah is a very interesting one containing a fascinating story. To many people the incident of the great fish is the real message of the book. In reality its central thought is contained in the revelation of God's unfathomable love for all people. Its message therefore is a missionary message. Jonah was commissioned, directly from God, to warn Nineveh of the consequences of its evil ways. Nineveh was the capital of the Assyrian empire, located on the Tigris river. It was a great city with a great population. The narrow-minded prophet is not willing to do as he has been bidden. He flees from God, is punished and by a miracle escapes from what seems certain death. The commission is renewed and Jonah goes to Nineveh. As a result of the preaching of the prophet the Ninevites repent, turn to God and escape a terrible fate. This is contrary to the wishes of Jonah. He is angry and ready to die. The book closes with a question revealing the infinite concern of God for the souls of men.

Prayer: O Lord, Thou art a God of infinite compassion. Thou dost not desire the destruction of men, but art anxious that all men repent and turn to Thee. Forgive us where we have been hard and unkind in our dealings with men. **Amen.**

Saturday—The Mission to the Rebellious
Ezekiel 2:1-7

Ezekiel was one of those who, of the upper classes, had been deported to Babylonia some years before the capture and fall of Jerusalem. He was thus commissioned by God to speak to the captives. It was a difficult task to declare the word of God to these "stubborn, stiff-hearted, rebellious people." They had rebelled against God when they were still in their own country, in Jerusalem, and now, when they were in captivity, suffering for their sins, they were just as unwilling to listen to the warnings and pleadings of God. Yet God has a loving concern for the rebellious. He is interested in them even though they

have turned from Him. His purpose, even in the punishment, is not to condemn and destroy, but to save. Thus in kindness and mercy He sent the prophet to them. To the prophet He spoke words of encouragement. God always encourages His servants when they have difficult tasks to perform. Think of Moses, a Joshua, a Paul. The visions came just when they needed them most.

Prayer: Repeat Psalm 23 for today's prayer. The Lord is my shepherd, I shall not want.

PATHS TO TRAVEL

There is the path of honor
That conscience tells about;
And there's the path of duty
True men are seeking out.

There is the path of knowledge
That unerring points the way
That man should aim to travel,
As he journeys day by day.

There is the path of progress
Man's eye should wish to see;
Thus aiding in uplifting
All of humanity.

There is the path of service
That many are loath to tread;
Because of a dull perversion
That warps both heart and head.

There is the path of courage,
If well attuned with right;
That opes a road to travel
That leads out to the light.

There is a path of danger
Gaudily drest to lure
The trusting, unsuspecting,
The virtuous and pure.

Yea, many paths to travel,
And they're fascinating too;
But the plain path of righteousness
Is the path to follow thru.

Harry Troupe Brewer.
Hagerstown, Maryland.

Sunday—Jehovah's Promise
Isaiah 42:1-10

It is fitting to have a meditation today upon "Jehovah's Promise." The reading is taken from one of the "Servant Passages" of the book of Isaiah. The servant, whom God has chosen, has a great work to do. But whenever God assigns a great task He at the same time provides for the equipment. Here the servant, in whom God delights, is prepared for His work by having the "Spirit of God" put upon him. In our work of witnessing for Christ we

cannot too often be reminded of the fact that God has promised to work **in** and **with** and **through** us. We are never alone. He has promised to keep us. His love never fails. Let us trust Him for He is able to keep that which is committed unto Him. With Him our labor is never in vain.

Prayer:

"He leadeth me: O blessed thought!
O words with heav'nly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

Amen.

ABSENT-MINDED

"Dear Clara," wrote the young man, "pardon me, but I am getting so forgetful. I proposed to you last night, but really forget whether you said yes or no."

"Dear Will," she replied by note, "so glad to hear from you. I knew I said 'no' to some one last night, but I had forgotten who it was."—*Royal Arcanum Bulletin.*

Birthday Greetings

By Alliene S. De Chant

It isn't easy, is it, to get up very early when everybody else is sound asleep, and you wish you were too? Nor is it easy to say "No" to a good time when you wish, Oh! how you wish you could have it! Joseph Stoudt (everybody called him "Joe" at Collegeville Conference) did get up every morning, early, at Ursinus College, and rang the rising bell. And although I went over to my classroom before morning prayers, I never was early enough to see him unfurl Old Glory. He took down the flag every evening too, between sunset service time and the platform meeting, using the ceremony he learned at Boy Scout camp. And Joe was so faithful that conference week that twice he said "No" to two 'specially good times, because he said he couldn't get back in time to ring his bell. Joe's sister Betty was a help too at conference, for she told us many things about Japan, and took the part of "Orientus" in a Peace Play, "Mother Earth and Her Children." And as for the youngest of the Stoudt folks from Sendai, Japan,—well, on our trip to Valley Forge, we all decided that he is a . . . yes, something that has seven latters in it, beginning with "d" and ending with "g." The last time your Birthday Lady saw him was in 1924, when I left Japan, and he was a very new "B. I. J."—(born in Japan). So here's "Young Faithful" greetings to all my boys and girls who like Joseph remain trustworthy even though it means smiling, yes, grinning at the alarm clock, and giving up treats we'd like Oh! so much to share!

SYMPOSIUM: What Is a Denomination?

(Concluded from issue of August 6)

WHAT IS A DENOMINATION?

A denomination is a spirit of loyalty by which people of one faith hold together for one cause and constitutes the Church. To know that cause one must study the history of that cause to know how the different denominations came into existence.

First there was just the one Church—the Roman Catholic Church—but through her many errors men arose, who condemned the evil practices of the Catholic Church. The first of these was Zwingli and Luther. Ulrich Zwingli was one year in advance of Luther in bringing about a reformation and to denounce the evil practices. Finally Luther took up the work and they both worked to bring about different conditions, but through a controversy and a disagreement between them on the spiritual

meaning of the Lord's Supper they separated in their work. This was the beginning of the Reformation and of the Protestant Church and by which our own beloved Church was named the Reformed Church or denomination, with Zwingli as its leader, and the Lutheran Church was named after Luther as its leader. How proud we ought to be of our denomination, of its name which stands for the great cause of our Protestant religion, and for the rich heritage it gives us. How we ought to uphold the name and remember the great sacrifice paid for it! It has given us a purer faith, a religion of more freedom that throws its light in the dark places of superstition and fear and makes crooked paths straight. Other reformers followed, such as Calvin, Knox and others from which our Protestant religion kept growing but was di-

vided into different denominations such as the Presbyterian, Methodist, Baptist, Congregationalist, Episcopalians and others with their own faith, creeds, founder, and form of worship, accepting God the Father and Jesus the Only Begotten Son as the Saviour of the world and seeking to worship Him in Spirit and in Truth. Each denomination has a history of its own which has grown out of faith in the God-head and which gives expression to that faith in a form of worship of service in which they believe and is founded on the principles and teachings of our Lord and Saviour Jesus Christ. All Protestant denominations must know that we can only come in closer communion with the Father through Jesus and through the reading and study of the Holy Scriptures. The Roman Catholic Church does not allow this freedom

but puts restrictions on its people, which is detrimental to them in many ways. They do not have the same freedom of thought and expression as the Protestant religion gives us. How thankful we ought to be for this rich heritage the Protestant religion has given us and especially to Ulrich Zwingli of our own beloved denomination. If the members of our Reformed Church would study the history of Protestantism and the history of our own denomination, together with our wonderful Heidelberg Catechism, they would know what the Reformed denomination is. They would know what a sacrifice has been paid for it. They would love it more and be more loyal to its every cause. Long live our beloved Church and denomination. Rev. 3:11, "Hold fast that thou hast, that no man take thy Crown." (Our faith in God through Christ Jesus and His Church.) All Protestant denominations ought to work together for the common cause and yet be able to hold fast to their own heritage.

I. M. S. K.

WHAT IS A DENOMINATION?

(To these views we are glad to add the gracious comment of an eminent Lutheran clergyman, Dr. G. L. Kieffer)

Frankly speaking, I believe the word "denomination" belongs to an era in Church history that is passed. It is a question as to whether it ever was in good form, and whether it was not at all times a misnomer. It presumes a common denominator which I suppose was intended to be the Roman Catholic Church of the Middle Ages, and yet we hear both the Roman Catholic Church and the Jewish Communion spoken of from time to time as denominations.

Personally, I believe the United States Congress exercised keen judgment when they passed the Enabling Act for the various religious censuses, not of "denominations" but of "Religious Bodies."

In my article in the "Christian Herald" for May on Dr. Carroll's "Church Statistics for 1930" I preferred this designation and added the word "groups." I believe "Religious Bodies" and "Religious Groups" to be a more objective designation than the highly involved term "denominations" ever could be. I am very glad that you asked this question. You will notice I have not defined "denomination." I frankly believe that some of the definitions in the dictionaries, based upon continuous usage, are really not definitive.

Would not "Communion" be preferable to "denomination"? The Anglican Communion, The Roman Catholic Communion, The Baptist Communion, The Lutheran Communion, The Reformed Communion, etc., as used by Dr. H. K. Carroll in The 1930 American Year Book, is a preferable usage.

G. L. K.

SUMMER SCHOOL OF RELIGIOUS EDUCATION

New Glarus, Wisconsin, July 13-19, 1931

This new school for the training of Church leaders had a very earnest group of young people, most of them already Sunday School teachers and some who are also teachers in public schools. To them the school appealed as a means of becoming more effective workers. The thirty-two scholars were from 14 Churches of Milwaukee, Iowa, Sheboygan and Missouri-Kansas Classes.

Ministers of Wisconsin who enjoyed the course of study and the fellowship in the school were George Grether, of Sauk City; Albert Muehlmeier, of Monticello; Carl Flueckinger, of Belleville, and Richard Rettig, of New Glarus.

No one needed to be told that it was a Summer School, the heat told that. The cool shade on the side of the Church became class rooms when it became too hot in the nicely screened and wind-swept rooms of Zwingli Hall, the modern Church School, so convenient with auditoriums and class rooms, all so well adapted for this

purpose, giving the spiritual atmosphere for worship and an academic spirit for study. Rev. Richard Rettig, the genial young pastor of the New Glarus Church, got a lot of depreciation of his Buick in doing so many kind favors. Mrs. Rettig made the spacious parsonage quite a social centre. The people of the Church made the Harvard plan a real opportunity for warm-hearted home hospitality. The stately Church with its spacious ground graced with the pedestal and statue to the Swiss Reformed pioneers added a touch of romance. It takes big hearts to do the many things that make a Summer School a real joyous experience.

The school was conducted by the Board of Christian Education of the Reformed Church, and the Board of Education of the Synod of the Northwest, which instructed its Board of Education to take steps toward the carrying out of its suggestions for meeting the needs of this western section of our Church.

The following courses were offered: Course 1—A Study of the Pupil; Course 2—The Principles of Teaching; Course 3—The Old Testament; Course 4—The New Testament; Course 6—The Teaching Work of the Church; Course 32—Primary Methods and Materials; Course 42—Junior Methods and Materials; Course 51-61-71—A Study of Adolescence; Course 91—Church School Administration.

All courses were taken but No. 6 and No. 91.

The Faculty

Prof. Alvin Grether, A.M., Professor of English and Latin, Mission House College; Prof. L. C. Hessert, D.D., Professor of Systematic Theology and Psychology, Mission House College; Prof. A. W. Krampe, D.D., Professor of Practical Theology and Religion, Mission House College; Mrs. Margaret L. String, Director of Children's Work, Board of Christian Education of the Reformed Church, Zelenople, Pa.; Rev. E. G. Krampe, D.D., Director of Religious Education for the Synod of the Northwest, was dean and ably guided the school through all of the problems, particularly of a new school.

The scholars elected Miss Charline Babler, of Belleville, president of the student council; Miss Esther Luthi, of Melbourne, Iowa, secretary, and Prof. Hessert, Faculty Adviser. Such was the fine interest, it was no surprise when the students unanimously asked that another school be held next year.

At the devotion service each morning, Dean Krampe spoke on such topics as "Not Yet Achieved, Not Yet Perfect"; "Called to Prophethood"; "A Message of God Unto You"; "Living by the Word of God"; "Pathfinders for Christ."

On Tuesday evening, in the Devotion service, Prof. Adolph Krampe spoke on "The Pillar of Cloud and Fire"; Wednesday Prof. Hessert on "The Ever Present Lord"; Thursday Prof. Grether on "The Gift of Peace"; Friday Dr. J. H. String on "Light at Evening Time," and Friday Rev. Richard Rettig, "On Departing Guests." These devotion services followed a very fine order of worship and deeper reverence was found as each service was followed and each topic discussed.

Through the kindness of the Ladies' Aid Society real good meals of Swiss cooking and baking were served in generous quantity at the William Tell Hotel for a very low price. The good fellowship at the table was as delightful as the food. The school enjoyed the town band concert, a visit to the enormous plant where Pet Milk is condensed and canned, and also conducted through a large cheese factory at Monroe.

On Sunday morning, with the modern and convenient equipment of Zwingli Hall, the teachers and scholars of the Summer School had a chance to make a demonstration of some of the principles and methods considered during the week, as all taught classes and took part somewhere in the Sunday School. The Sunday School

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WRITE FOR BOOKLET PAUL AUCHTER, MANAGER



began with a demonstration of a Missionary Worship Program conducted by Mrs. String.

The Church service was given over to religious education with a sermon by Dr. Ernest Krampe, the dean, who in presenting the credits earned by the scholars commended them for the fine spirit with which they had pursued their studies and urged them to apply themselves to service in the Church and Church School. With the deeply impressive consecration service in the presence of this large congregation the Summer School closed its sessions in New Glarus to begin its activities in the schools where its scholars go to larger service helped by a broader vision.

J. H. String.

THE ANNUAL SUMMARY OF THE SYNOD OF THE POTOMAC FOR 1931 (Continued from Page 2)

Maryland; June 1, Gettysburg; June 6, North Carolina; June 26, Virginia. All of these reports of the Synod of the Potomac were again mathematically accurate in Communicant Membership and Total Benevolences. Carlisle was the 3rd Classis to send in these Statistics for Dec. 31, 1930, and Virginia was the 58th. Next year it would be fine if all the reports could be sent in not later than Mar. 1, and the tabulations be published by Apr. 1, in ample time for the Annual Meetings of the District Synods and of the General Synod!

The total present membership of this Synod is 55,129. This is a net decrease of 409 as compared with the membership for Dec. 31, 1929. There was an increase of 44 in Virginia, 109 in North Carolina and 32 in Carlisle Classis; a total increase of 185. The decreases are 200 in Zion's; 107 in Maryland; 47 in Mercersburg; 5 in Juniata and 235 in Baltimore-Washington Classis; a total decrease of 594. There were 1618 confirmations; but there were also 1,419 erasures of names. The smallest number of erasures was 12 in Carlisle Classis—½ per cent of its membership. The largest numbers were 289 in Zion's and 317 in Baltimore-Washington representing respectively 3 1/3 per cent and 5¼ per cent of the entire communicant enrollment of these Classes. The number of erasures was 571 more than the number of deaths.

The amount apportioned upon the Synod of the Potomac was \$239,750; the amount actually paid was \$155,774; the total of all benevolence was \$227,191, this is an increase of \$61,254, as compared with the amount recorded Dec. 31, 1929; but that was the amount given for 2/3 of a calendar year, consequently all of the Classes show increases. The **Congregational support** was \$695,815; this is an increase of \$117,977 over the amount recorded Dec. 31, 1929, for a 2/3 year period. In this form of contribution, all of the Classes except Carlisle show an increase.

In the past TEN YEARS the Communicant Membership in this Synod has grown from 51,417 in 1920 to the present 55,129; the Benevolent Offerings have increased from \$207,870 to \$227,191; and the giving for Congregational Support from

\$412,543 to \$695,815. The **Complete Summary** for the Synod is as follows:

Membership last Report, 55,509; Confirmed, 1,618; Certificate, 681; Renewal of Profession, 312; Dismissed, 724; Deaths, 848; Erasure of Names, 1,419; Present Membership, 55,129; Communed during the Year, 45,162; Unconfirmed Members, 19,889; Infant Baptism, 1,356; Deaths—Unconfirmed Members, 150; Students for Ministry, 45; Total Church School Enrollment, 64,659; Amount of Apportionment, \$239,750; Paid on these Apportionments, \$155,774; Other Denominational Benevolences, \$61,082; Benevolences outside of Denomination, \$10,335; Total of all Benevolences, \$227,191; Congregational Purposes, \$695,815; Churches, \$6,771,850; Parsonages, \$1,041,350; Indebtedness on Property, \$801,275.

Six persons were killed instantly at Cincinnati, Ohio, Aug. 9, when the Cincinnati-Atlanta airplane of the Embrey-Riddle Division of American Airways crashed on the bank of the Little Miami River one minute after its take-off from Lunken Airport.

The Prussian Plebiscite failed by 3,500,000 votes. This is a victory for Chancellor Bruening. The reactionaries suffered stinging defeat in refusal of voters to dissolve the Diet. The outcome is held to mark the recession of the Nationalist and Fascist groups. 13 persons died in a riot in Berlin and many were hurt in fighting elsewhere.

Martial law was declared in the provinces of Havana and Pinar del Rio, Cuba, Aug. 9, because of alleged open revolutionary activities. The state of siege was extended to other provinces later. Three persons were killed in the revolt.

The Federal Power Commission has begun an investigation of the electric power industry of the United States by mailing questionnaires to all licensees of the commission and to all holding companies with which they are related.

President Hoover spent his 57th birthday anniversary at his desk in Washington, Aug. 10.

Parker Cramer, the American airman, has been unreported since hopping from the Shetland Islands for Copenhagen; a continuation of his flight from the U. S. The Danish Government has ordered a cruiser to search the waters between Denmark and Norway.

The centennial of the successful operation of the first passenger train in the United States was Aug. 9. It was named the De Witt Clinton and pulled out of Albany for the first run on the seventeen-mile journey to Schenectady. Plans are being made for a celebration at Schenectady, N. Y., in September.

The Government has issued a statement that the 1931 cotton crop would total 15,584,000 bales or 1,500,000 bales more than the average of private estimates. A big wheat yield is also predicted.

A plea for 1,000,000 women to sign a disarmament petition to be presented to the First World Disarmament Conference to be held in Geneva, Switzerland, in Feb., 1932, is being made by eleven women's organizations united under the banner of the Conference on the Cause and Care of War.

Labor Sunday Message, 1931

Requested to be read in the Churches on Labor Sunday, September 6, 1931, or on the first available Sunday thereafter

Economic Security—A Demand of Brotherhood

During the past year we have seen millions of men and women tramping the streets looking for jobs, seeking help in Churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficient of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October, 1929, and January, 1931. Employment on Class One railroads declined 17 per cent in the twelve months following October, 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the

NEWS OF THE WEEK

Mrs. Henry W. Elson

At his bi-weekly conference with newspaper men Aug. 4, President Hoover predicted that contracts for \$300,000,000 in the Federal building program would have been made by fall. At the same time he stated that the reorganized Federal employment service "shows a large measure of accomplishment."

President Hoover's order to all departments to save every penny possible out of the appropriations for the current fiscal year is being heeded by the War and Navy Departments. Taking advantage of the increased purchasing value of the dollar, they expect to save nearly \$8,000,000 in feeding the enlisted men, while other savings will be made possible as a result of the decreased costs of uniform materials, shoes, underwear, fuel oil and certain metals.

No foreign exchange will be made available for the time being by Germany to finance imports of manufactured goods and of many foreign grown agrarian commodities, notably fruits and dairy products. Germany will use its limited foreign credits largely to get raw materials for mills.

President Hoover thanked President Kemal of Turkey for the hearty welcome given the American aviators, Russell Boardman and John Poland, on their flight from New York to Istanbul, in a message transmitted Aug. 3.

Large areas along the Yangtze River in China have been seriously damaged by floods, and excessive rains in other sections have been detrimental to crops. Those drowned in the cities of Hankow and Wuchang are believed to exceed 1,000.

Dr. George E. Vincent, former president of the Rockefeller Foundation and honorary president of the Chautauqua Institution, gave the dedicatory address Aug. 4 at the opening of the \$60,000 Smith Memorial Library erected through a bequest in the will of Mrs. A. M. Smith Wilkes, of Washington and Chautauqua.

A slight upward trend of employment in New York City with a generally unchanged situation in other parts of the country was shown in reports on employment conditions in 34 localities to the President's Emergency Committee for Employment, made public Aug. 4.

Walter Platt Cooke, lawyer and financier, died at his home in Buffalo Aug. 4. He was head of the arbitral tribunal of Dawes plan.

Daniel Read Anthony, former Representative in Congress from Kansas, died at Leavenworth Aug. 4. He took the seat occupied by Charles Curtis, now Vice-President, and served two decades.

The Navy plans vessels to cost \$129,385,000 as the program for 1932. It is

largely an air program, since more than \$81,000,000 will go to building up to treaty strength the air arm of the Navy.

Accepting a suggestion of President Hoover transmitted through Ambassador Frederic M. Sackett, the German government offered Aug. 6 to buy from the Federal Farm Board 600,000 bales of United States cotton and to acquire an option on an additional 200,000 bales. The German terms were not acceptable to the Farm Board.

The submarine Nautilus has abandoned the projected attempt to reach the North Pole under the ice this year, according to a recent statement of Sir Hubert Wilkins, the commander.

The political parliamentary commission which is studying Spain's proposed new Constitution has decided to present a bill to the National Assembly calling for the expulsion of religious orders from the country and the confiscation by the State of Church wealth.

The new Dollar liner President Hoover, largest passenger liner ever built in an American yard, left her pier in New Jersey Aug. 6 on her maiden voyage to the Pacific Coast and the Orient.

An annual business of more than \$1,039,000,000 was done by 15,577 hotels throughout the United States in 1929, according to figures compiled by the Census Bureau.

Amy Johnson with her mechanic, in a small monoplane, arrived at Tokio Aug. 6, having made the flight from London in 78 hours and 50 minutes flying time.

Practices "comparable to the ruthless cruelty and inhuman despotism of the Dark Ages" were charged against the immigration officials of the Labor Department in the tenth report of the Wickersham Commission which was issued at the White House Aug. 7.

China's army of unemployed is vastly greater today than the population of the entire United States, according to an estimate by the Minister of Industry.

Tens of thousands of persons cheered beneath and near its great silver prow as Mrs. Herbert Hoover sponsored Aug. 8 at Akron, Ohio, the launching of the world's largest airship, the Akron, the navy's new dreadnaught of the air.

Five Arctic Islands have been discovered by the Soviet Icebreaker Malygin. They are southwest of Jacobson Island. The largest is over a mile long.

President Hoover Aug. 8 broadcast the greeting of the United States to the World Conference of the Young Men's Christian Association in session at Cleveland.

Ernest Hamlin Abbott, for many years editor of "The Outlook" and a well known journalist, died at his summer home, Cornwall-on-Hudson. He was the son of the late Rev. Lyman Abbott. He was 62.

United States last winter, according to the United States Department of Commerce, exceeded six millions.

Permanent Preventives of Unemployment

The first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of an adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

It is impossible to treat and we shall not try even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lie in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Wilford I. King of the National Bureau of Economic Research indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to \$1,205, or \$23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principles of love and brotherhood also calls for.

A New Status for Industrial Workers

Unfortunately, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to \$218,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

That there are grave imperfections in an economic order which make possible the stark contrast of vast fortunes and bread-

lines is obvious. Society must turn its attention increasingly to the unsoundness of the present distribution of the national income, and to the control of the money-making spirit which lies behind it. Public sentiment must also turn against the amassing of property especially through stock speculation without regard for social consequences. New emphasis must rather be laid upon the Christian motive of service.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the worker is in theory entitled to a living wage is readily granted. But a living wage is generally conceived of a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end—childhood and old age—when one cannot earn. This suggests an ample wage during employment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard

the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

Economic Planning

Before these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruction of our social and economic life on sound religious principles. Our hit or miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the Churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren"; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Thirteenth Sunday after Trinity

August 30, 1931

The Mission to Cyprus

Acts 12:25-13:12

Golden Text: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth. Romans 1:16.

Lesson Outline: 1. The Beginning of Missions. 2. The First Missionaries. 3. The First Results.

Our lesson is taken from the thirteenth chapter of Acts, which marks the beginning of the second part of the book. The first part records the growth of Christianity among the Jews. Jerusalem is its center; and Peter, its central figure. In the second part of Acts the center of interest and action is shifted to Antioch. And the chief topic is the expansion of the Church among the Gentiles. Peter steps into the background, and Paul comes to the front. The last sixteen chapters contain a history of his marvelous career, until his imprisonment in Rome.

The Church of Antioch is the cradle of Foreign Missions. There the universal scope of the religion of Jesus found its first adequate appreciation, and its earliest expression in the missionary journeys of Paul. In a deep sense one may claim that the history of modern civilization begins with the thirteenth chapter of Acts. Momentous transformations of mankind followed in the wake of the little ship that carried Paul and Barnabas to Cyprus.

I. The Beginning of Missions. Jesus Himself is the first missionary. His message was universal, not national or racial. Nor was His ministry restricted to His own people. He came to be the Saviour of all mankind. And it was inevitable that Christianity, by its inherent truth, must burst asunder the shackles with which the Jewish Church of Jerusalem sought to fet-

ter it. In spite of the narrow prejudice of the leading apostles, and without their active co-operation, the seed of the gospel took root in such choice Gentile souls as the Ethiopian and Cornelius, and the tempest of persecution had scattered it far and wide over Gentile soil.

And now the time was ripe for a radical step in advance. Antioch, the largest Roman city in the East, and one of the worst, became the center of the expansion of the faith. Hitherto there had only been sporadic and isolated cases of the conversion of Gentiles. While apostles protested, the Spirit of God had blown whither it listed. But now we see the rise of a definite, organized movement. A new apostolate, with wider vision, deeper insight, and larger sympathies, carried the gospel westward, far beyond the confines of Judaism, into the great Roman Empire.

This vast evangelistic movement is profoundly significant. Its beginning was very humble, but it has swept on unchecked through the ages. And it will never stop until Christ is the King of mankind.

It originated in a Church which has a nobler record of "firsts." Here the disciples were first called Christians, and here, also, the first offering for Home Missions was collected and sent to Jerusalem. And it was in this Church the Foreign Mission Movement was born. The new enterprise had its birth in a worshipful service of God. As the prophets and teachers "ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (13:1).

Clearly, two factors co-operated in the birth of Foreign Missions, the divine and the human. Here were prophets, Barnabas and Saul and others, through whom God revealed His truth to a Church. And here were people eager to know and to do His will. By communion with God in worship they became receptive and responsive to the divine voice. Hence they understood and obeyed the motion of the Spirit. Thus Barnabas and Paul were truly called by

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God, through a believing and worshiping Church. Their mission was both a divine vocation and a human enterprise.

And these two factors are permanently indispensable to missions, God inspiring and the Church obeying. Without the energizing and guiding Spirit of God, the work of missions lacks spiritual purpose and power. It becomes a mere humanitarian undertaking. And without a responsive and obedient Church, the channel of God's redeeming love is clogged, and the coming of the Kingdom is delayed from age to age. God's purpose of universal redemption is beyond question or doubt. And wherever a Church humbly and reverently waits upon Him in worship, there His Spirit will separate men and money for this greatest and holiest task on earth.

Setting apart Barnabas and Paul and sending them abroad was the fitting climax of the faith-life of the Antiochan Church. They were called "Christians" because they manifested their religion in their daily lives. And they further proved the reality of their Christian experience by sending an offering of love and self-denial to their famished brethren in Jerusalem. Finally, they demonstrated its vigor and vision by reaching out helping hands to the millions living in blindness and darkness.

Real faith in Christ is always like that. It has its heart mission, its home mission, and its foreign mission. Beginning its beneficent work in the heart and life of the believer, it must needs shine out and reach out unto the ends of the earth. One hears of people who belong to the Church, but care and do nothing for missions. Or they refuse to support Foreign Missions under the specious plea that charity begins at home. But if it be Christian, this charity can never stop at home and yet live. It must needs partake in some measure of the sacrifice and service of the love wherewith Christ loved us. A Church that is able, but unwilling, to pay its full apportionment for missions lacks spiritual health and strength. It is in danger of drifting into spiritual death. The Church that plans seriously and sacrifices heroically to have its full share in building the Kingdom of God will prosper and rejoice in its health and strength. The subsequent history of the Church of Antioch illustrates the quickening reflex-influence of missionary interest upon the life of a congregation. In numbers and power, it soon outstripped the Mother Church at Jerusalem. It erected a great cathedral, and it was known and honored throughout Christendom.

II. The First Missionaries. Barnabas and Paul were the outstanding men in the Antiochan Church. Very possibly they had asked their brethren to release them from their local work, and consent to their missionary journey. But could this young, struggling group of Christians spare their two leaders? Many plausible arguments might be advanced and urged for keeping them attached to the important congregation in that influential center of the pagan world. But, evidently, the ruling desire of this Church was service. They sacrificed local ambition and personal wishes, and they united in commissioning Barnabas and Paul as the first missionaries.

Thus the Church at Antioch gave her best men to the new work. It chose golden vessels to carry the gospel to the Gentiles. Apparently it crippled its own work by sending its strongest men abroad. But no Church ever loses by giving its best to missions, whether of men or money. And only the best is good enough for this great and difficult work.

The setting apart of Barnabas and Paul illustrates the nature of a divine call to missionary work. These first missionaries were called by God, set apart by their co-workers, and commissioned by a Church deeply imbued with the missionary spirit. God prepared fit men and showed them the open door. Men consecrated their fitness gladly and unselfishly to noble service. And a Church stood ready to sanction the call, send the men, and support the work.

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Thus the chief factors of a divine call to missionary service are conviction, culture, and consecration. Given a man with the Mind of the Master, and you have the material, as it were, for the making of a good missionary. The widest training in the best schools must be added to his spir-

itual equipment in order to fit him for his task in foreign lands, among peoples who are the proud heirs of ancient civilizations. And then a consecrated Church must stand ready to send and support him.

The apostolic line of success remains unbroken from Paul's day to ours. The Church has never lacked men, willing to lay their spiritual and mental riches upon the altar of Foreign Missions. But we sadly need a more generous consecration of the means needed for the support of missions.

III. **The First Results.** Accompanied by John Mark, Barnabas and Paul went to Seleucia, the nearest port, and thence by ship to Cyprus, eighty miles distant. Doubtless their course was determined by the fact that this island was the home of Barnabas, who must have known many of its people. Cyprus had a large Jewish population, and the gospel had already been preached there. It was a good connecting link with the great Gentile world.

Landing at Salamis, the missionaries preached in the local synagogue, and, gradually, they traversed the whole island. We have no report of their experiences until they reached Paphos, at the western end, the seat of the Roman proconsul. There they met two interesting persons, Sergius Paulus, the governor, who gave them a sympathetic hearing, and Bar-Jesus, a Jewish court-magician, who was hostile to the gospel.

Sergius Paulus resembles Cornelius. He was a seeker of truth, a pagan conscious of a void that all the Roman cults could not fill. He sent for the missionaries, whose preaching was creating excitement, in order to hear their message for himself. Bar-Jesus was a charlatan, a religious impostor who duped men with tricks, and made money by playing upon their superstition. His modern successors are the clairvoyants and soothsayers. Naturally this man was hostile to these gospel-preachers, whose work threatened to discredit him and destroy his business. Paul rebuked this renegade Jew scathingly. But the proconsul believed, "being astonished at the teaching of the Lord."

The incident is typical of the experience of all workers for God. Wherever the gospel is preached we find sympathetic inquirers and hostile opponents. The former require kindly nurture and instruction. And, often, the latter must be met with righteous indignation. Bar-Jesus is not the only man who was opposed to the gospel because it hurt his ungodly business. And the Church dare not spare men who are hostile to its work because it jeopardizes their selfish interests.

The incident is also prophetic of the ultimate victory of God in this world-wide conflict between darkness and light. Bar-Jesus is no match for Jesus. In Christ, God Himself has entered into the life of mankind. He is here to stay. He works to win. His Kingdom is sure to come. Progress may be slow, but the result is certain.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Aug. 30: What Does the Bible Say About Missions? Matt. 28:18-20

The Bible is the greatest Missionary book in the world. The whole Missionary enterprise is based upon the teachings of the Bible. If anybody says he or she believes in the Bible but not in Missions such a one does not know the Bible and does not have a right conception of Missions. The two are inseparably related to each other. The Bible is shot through and through with the spirit of Missions. The great characters that march across its pages were nearly all of them Missionaries. The Bible reveals the motives which actuated the Missionaries in all ages. It lays down the great principles upon which the Missionary enterprise is carried forward. The New Testament is a record of Missionaries and their activities. Jesus Himself was a Missionary. Some one has remarked that

God had an only Son and He made a Missionary out of Him. The Apostles, as their very name indicates, were Missionaries. The Acts of the Apostles is the story of these early Missionaries who went forth to convert the world to Christ. The Epistles are letters which Missionaries wrote to the Churches which they had founded.

If any one wishes to study Missionary methods the best book on the subject is the Bible. If any one wishes to study Missionary giving the Bible furnishes the best suggestions. If any one wishes to be cured of skepticism on the subject of Missions let him go to the Bible and observe the remarkable success which attended the labors of these early Missionaries and the marvelous influence they exerted upon the civilization of the world.

If we wish to take up more specific Bible teachings on the subject of Missions we need only remind ourselves of the Great Commission which is the Scripture basis of our topic. They are among the last words spoken by Christ. He had gathered His disciples on a mountain in Galilee and there gave them His parting word: "Go ye, therefore, into all the world and make disciples of all nations." The word "therefore," is very significant. Whenever you meet with that word in the Bible you ought always to stop and look back. It always refers to something that has preceded. It gives the reason for a great statement or a great challenge. Jesus had just said: "All power is given unto Me in heaven and on earth." "Go ye, therefore." He does not say that His disciples have all power. They may be weak, frail, incompetent men, but the Missionary enterprise does not rest primarily in the strength or the weakness of men. Men are the agents, the instruments of Christ, but the power comes from God. The task is too great for human strength. It needs Almighty power. The work itself is not man's device, it is the work of God. The Missionary enterprise is God's work. He is quite as much interested in it as man can be. All He asks is for man's co-operation, and when we refuse to enter into His program we set ourselves against God and thus hinder His cause. Jesus promised that He would impart power unto His disciples. "He shall receive power." And panoplied in that power the early disciples went forth and turned the world upside down. That same power is promised to the Missionaries of Christ today. It is this which sustains and strengthens them in their labors. This girds them for the task. This enables them to undergo sacrifices and endure sufferings for Christ and His Church.

The Great Commission starts out with a command—"Go ye." Sometimes Jesus stands with hands out-stretched and says: "Come unto Me." But here He says, "Go ye." This is not an invitation but a command. The Missionary enterprise is mandatory. It is not something optional. There are other Christian activities which we may accept or reject, but not so this one. If we are followers of Christ we must obey His will and word. There are folks who say they believe in Christ but not in Missions, but the two go together, and the believer in Christ will not hesitate to obey His orders. The moment you refuse to do His will in Missionary work you set yourself against Christ Himself.

The Great Commission outlines the boundaries of the Missionary field. "Go ye into all the world." The world today means more to us than it did to the early disciples. It is a much larger world than was theirs. But the field is the world, and there is no nation anywhere, no people on the globe to whom the Missionaries of Christ are not to go. They are to go everywhere. And there are worlds within the world. There is a social world, an industrial or economic world, a political world, a cultural world, all within the world to which we must go and in which we must make disciples for Christ. The Missionary enterprise is, therefore, much

larger and more inclusive today than when the Great Commission was first spoken.

The Great Commission likewise defines the purpose of Missions. It is to "make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you." Here are two major purposes: to make disciples, and to observe all things. The one is the work of evangelism, the other that of social service or the application of the Gospel to all of life.

The Great Commission ends with a great promise: "Lo, I am with you always even unto the end of the world." We never need to go forth by ourselves alone. Christ is with us. He even goes before us and prepares the way. He is with us to bless us, to strengthen us, to guide us, to inspire us and share in the victory with us. Notice the sweep of this Great Commission. See how often the word "all" occurs in it. "All power," "all the world," "all nations," "all things," "all ways."

The Missionary enterprise based upon the Bible, inspired by the teachings of the Bible, is not completed until all men everywhere shall hear and obey the joyful sound of the Gospel. Many more suggestive Missionary passages are found in the Bible which make very profitable study and which will make us all the more ready to carry forward the great work which Christ began to do and which He entrusted to His followers in every age.

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands Redlands, California

Problem: As a Church School superintendent, I would like to have some practical, concrete suggestions to give to my teachers on just how to study their pupils.

Answer: It is a pleasure to serve any superintendent who is vitally interested in a problem like this.

Many adults and older young people in Church Schools that have been chosen as teachers of classes know so little about the nature and needs of the children and young people they attempt to teach that their floundering is pathetic. From the viewpoint of the parents, the blundering of such teachers is unforgivable. Parents that care are righteously indignant toward a Church that fails officially to make provision for the best religious education of childhood and youth. Such a Church betrays a sacred trust.

If the three "R's" are of such value that compulsory education laws all over the United States put and keep children in school for definite years of their lives, and then other school laws make it absolutely necessary that the best educational equipment be provided, that teachers be certificated, that certain educational standards be maintained; and if we, as Christian people, believe that education in the fourth "R"—i. e., religious education—is essential to the rounding out of a well-educated citizen-in-the-making, then we are faithless to our trust when we invite "just anybody" to give religious instruction to our children.

Let us look at only one requirement in Church School teachers, viz., a **foundational knowledge of the physical, mental and social traits of their pupils.** They should know their subject-matter, of course, and then other things, such as the nurture principles growing out of the discovered natures of their pupils, also best teaching methods and the organizational and supervisory principles necessary to adequate programs of religious education. However, the following practical suggestions to Church School teachers will point the way to a better understanding of their pupils.

Following these directions, any Church School teacher of average education and good common sense can "school" herself to a degree of efficiency that will make possible happy, wholesome service and results that satisfy.

Ways of Studying Pupils

Let the teacher secure a good loose leaf notebook well filled, a fountain pen ready for business, and a big stock of determination, then "go to it." It will take months, but be worth the time given.

1. **Begin to observe closely, quietly,** the children or young people who are in your own class. When you get home, put down in your notebook everything that you recall that they did. The behavior of each pupil during the class session, in the assembly period, in and around the Church building should be noted briefly. Do not attempt in the first weeks of your study to classify the observations; simply make them with eyes and ears open, and note them carefully. If it is at all possible, see your pupils often and under many circumstances. Continue observations on through the weeks as opportunities present themselves. If they are young people that work, watch them there, even for the chance moment, or, if they are together at play, new discoveries will be made. The play-ground especially is an excellent place to observe children. Traits appear there as nowhere else. The teacher who can participate in work or play with her pupils is fortunate indeed. Necessarily, all observations constantly must be recorded, for memory is not always a safe depository. Any teacher conscientiously observing her pupils will be amazed at the discoveries made. How many people "stop, look and listen" but do not observe. Such a study, to be correct and most helpful must, of course, be confidential. The records should not be made too far from the time of observation.

2. **Consult others.** The Church School teacher again, in a quiet way, can learn a lot about John or Mary, Joe or Josephine, by adroitly conversing, as occasion comes, with those who know them best, such as: (1) With parents or older brothers and sisters (or younger), or others that know intimately the pupils in their homes. (2) With chums and friends. (3) With public school teachers. (4) With others that may have them in clubs or kindred groups. (5) With employers, if they are young people at work. (6) With other Church School teachers having the same age group, or who may have had them in a class. (7) With anybody anywhere that gets a different slant on their lives. All this still hunt will require time, tact, and patience in fullest measure. Will it pay? That depends upon the use made of the facts learned. It certainly will pay in character dividends which come through finest Church School investments.

3. **Study first-hand from time to time boys and girls of the same age as your own pupils,** wherever they may be found, noting general characteristics and interests.

4. **Study books** on the life periods through which your pupils are passing. Perhaps an introductory book or two on general psychology, or genetic psychology, and then the best available texts on the psychology of the age group which is your chief concern. Check up the author's statements with your own observations.

5. **Study your own life** when at the same age as your pupils by the aid of memory. This is not always reliable, we are sure, for doting parents or aunts or uncles may have filled up the chinks in memory's outlines with fond and fanciful notions of their own. Anyway, as I sit by a fireplace in a cottage at Asilomar tonight, all alone, looking into the open fire of pine knots, memory registers some happy incidents back through the years of childhood that help me to understand better our four children, ranging in years from 10 to 25. They need all the understanding and sympathy and love which a backward look

into childhood and youth can inspire. Perhaps we, too, were misunderstood sometimes.

6. **Go to some library** and there, as often as convenient, take from the shelves the biographies of the great interpreters and lovers of childhood and youth. Meet in these books such noble men and women as Froebel, Pestalozzi, Elizabeth Harrison, Madam Montessori, Eugene Field, Angelo Patri, Kate Douglas Wiggin, and many another "human" to whom God gave keys to the inmost soul of child life. Catch their spirit as they sat teachably humble at the feet of little children to learn of them some of life's great, meaningful mysteries.

7. **Find out from the children's librarian,** or from reliable book publishers and sellers just **what books and magazines boys and girls** the age of your own group like and read with pleasure and profit. Then look keenly through the pages to detect the reasons why they like these. Many moments of fresh viewpoints await the teacher who thus honestly hunts for the likes and dislikes of her pupils.

8. **Visit the public school grades** corresponding to the age group you teach. See your own or others in their pursuit of knowledge, living their lives in the greatest democracy in the world, the public school. Not only will the Church School teacher discover character traits, but it may be a new world of educational procedures.

9. **Attend religious education conventions or institutes or training schools** on the lookout for addresses, books, periodicals, conferences that will enrich your store of pupil knowledge. Converse with teachers of classes similar to your own. Learn all you can from them. Their experiences may be invaluable to you in your effort to better know your pupils.

10. **Study, if possible, all community institutions** organizationally serving children or young people of the age in which you are specializing. Their successful methods will reveal intimate knowledges and skills in dealing with those they serve. While visiting such institutions, study the personalities and methods of the leaders in charge who are most efficient, keeping in mind all the while your purpose.

Well, it's quite a long, happy road to travel if Church School teachers really are in earnest about knowing their pupils, but every foot of it has its reward, especially if on the way they meet the Master Teacher, and get His smile of appreciation and His spirit of comradeship.

My friend who knocked at the door of the Problem Shop, I truly hope that these concrete directions may help both you and your teachers.

BOOK REVIEWS

Ministerial Ethics and Etiquette, by Nolan B. Harmon, Jr., Editor "Baltimore Southern Methodist." Cokesbury Press, Nashville, Tenn. Price, 75 cents.

A carefully and adequately compiled code of ethics, conduct and etiquette. The excellency of the work has called for a reprint at a nominal price. The author has secured his material from the codes of various denominations and many recognized authorities. There are also chapters on The Church, Public Worship, occasional services and weddings. One of the most complete little books on the subject. No minister should be without this book, even though he may have others on the subject.

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